

THE BEACON

1952 - 1954



THE BEACON

OF THE CHURCH IN NORTHERN INDIANA

OCTOBER 1951



GETHSEMANE CHURCH

Washington at Ninth St.

MARION

THE BEACON

of the Episcopal Church in the Diocese of Northern Indiana

Published monthly except July, August and September at Marion, Indiana by the
Department of Publicity for the Diocese of Northern Indiana

SUBSCRIPTION PRICE, FIFTY CENTS A YEAR

Entered as second class matter October 1, 1951 at the Post Office at Marion, Indiana,
under the Act of March 3, 1879

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All feature stories and pictures should be sent in directly to Father Reid at least 30 days in advance of day of publication.

Parish News Notes should be sent to Father Dexter on or before the 18th day of the month preceding issue.

All other matters, including change of address, new subscribers, etc., should be referred to the Secretary.

Volume VII

OCTOBER 1951

Number 1

IMPORTANT NOTICE

The attention of all our readers and more particularly the reverend Clergy and other contributors to our columns is drawn to the names of the new Editorial Staff of the "Beacon."

Their attention is also drawn to the revised publishing schedule:

- a) Features, stories, all similar matter and pictures must reach the Editor at least 30 days before the date of publication.
- b) News items must reach Fr. Dexter on or before the 18th of each month.
- c) With the exception of the above items, all other matters must, in the first place, be referred to the Secretary.
- d) Every possible effort will be made to have the "Beacon" in the hands of the Subscribers before the 7th day of each month.

FROM THE EDITOR'S DESK

Our Bishop has asked me to be the new editor of the "Beacon." He does me great honor, and I shall try to deserve the trust placed upon me. To edit an avowedly Church magazine is no mean task, and I would feel unequal to it were it not for the able and efficient staff which has been assembled. My good friend and colleague, Fr. Dexter of Hobart, is the News Editor. To him is entrusted the by no means easy task of collecting news from the various Parishes and arranging it in an acceptable and readable form. It is much to be desired that Fr. Dexter will never lack for material; more especially since it will be our policy to make news items from the Parishes one of the main features of the "Beacon."

Then there is the matter of attending to the arrangement and printing of the material and the distribution of the magazine to you, the readers. This will be in the hands of Miss Mabel Cole, our new business manager. Miss Cole brings to her task a good experience of the printing trade and a sound knowledge of business methods. A new office has been created—that of Secretary. This office has been filled by Miss Mary Cole, who has been Parish Secretary to Gethsemane Parish for many years, and so is well endowed with the experience necessary to help assure the smooth running of the whole venture.

Behind this external organization is the Bishop into whose spiritual care this Diocese has been placed, and under whose authority the "Beacon" is published. A Saint of the Early Church once said, "Let nothing be done without the Bishop." Even so, the "Beacon" will try truly to re-

flect what is the mind of the Bishop, and what his plans are.

We do well to reflect on some aspects of the Office and work of a Bishop. We call ourselves Episcopalians and not without good reason, for the word means being subject to the Bishop. How important the Bishop is can be assessed by a further quotation from the Saint we mentioned in a previous paragraph, "Without the Bishop there is not even a shadow of the Church." Leaving aside the Bishop's spiritual prerogatives, we can see that if there were no Bishop, our Diocese would be in effect a collection of congregations bound together only by territorial loyalties and capable of easy disruption. There could be no worth-while overall plan for the sufficient reason that the conflicting interests of the component Parishes would militate against it. In the Bishop we have a means of achieving a unity which begets strength. "I will smite the shepherd, and the sheep will be scattered." The profound truth of that saying is most clearly illustrated in the cases of the protestant denominations who lacking a source of authority and of unity, have settled (or, rather, failed to settle) their differences by begetting more and more denominations; by their very divisions weakening and obscuring the Faith once for all delivered to the Saints; and by that process of weakening and obscuring, making the Church a thing insignificant in the world at large.

To the maintenance of that loyalty to and unity in the Bishop, which is the glory of the Catholic Church, the "Beacon" is pledged.

It is extremely easy to fall into

the temptation to think of the Church only in terms of our own Parish. Loyalty to our own Parish is much to be desired, just so long as we remember that the Parish is a component part of the Diocese, which, in turn, is a component part of the Church. We cannot be loyal to the Church save through the medium of the Parish and the Diocese. A Parish which plays no part in the diocesan program also plays no part in the program of the Church at large.

To the securing of that essential unity, that knowledge of being at one with each other as well as with God (which is the meaning of atonement) the "Beacon" is dedicated. And indeed, there can be no higher dedication than to fulfill, as much as lies in us, that High Priestly prayer which our Lord offered to the Everlasting Father, (St. John Chap. 17) "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

"That the world may believe." Therein lies a subject for the most profitable meditation. What do you think is the real function of the Church? Is it merely to look after the spiritual needs of those who profess and call themselves Episcopalians — or is there more to it than that?

Note why our Lord intercedes for us that we may be one. Not for our own profit or satisfaction, but in order that the world may believe; and because we are not one is precisely why the world does not believe. Can it be said of many of us that we have been so much taken up with our own spiritual welfare and with the spiritual welfare of others of our way of thinking that we have forgotten that our Lord's mission and ministry was, on His own confession, not so much to call the righteous, but sinners to repentance?

The need for this calling to repentance will be seen by any thinking person. Not only in personal but in family and community life there is much room for improvement and amendment. The breakdown of personal morality can be seen in the reports of crime in our daily newspapers—the increasing incidence of juvenile delinquency shows that the family is not the stabilizing factor it should be, and the most cursory examination of international affairs will show that there is something very far amiss in the world at large.

We are well aware that people are trying to remedy these things. We also know that despite these attempts, the world is little better off. Our failure is that we, the Church Militant, when we do take arms against what is wrong, do so as mortal men rather than as sons of God. "Seek ye first the Kingdom of God and His righteousness, and all these things will be added unto you." The ills which beset this world will not yield to any worldly program of social betterment. They can be overcome only by the triumphant Christ.

Our task on this earth is to make Him triumphant, to seek that essential unity with Him and amongst ourselves, that so the kingdoms of this world may become the Kingdom of our God and of His Christ, and He shall reign forever.

It is with some realization of these things that we of the "Beacon" staff enter upon the duties laid upon us by God's Bishop. We enter upon them with a realization of our incompetence and our utter unworthiness. We have a good hope that you will all do what you can to help us, by constructive suggestion, by encouragement, by offers of contributions and, above all, by fervent prayer for us, that we may speak boldly, as we ought to speak.

FROM THE BISHOP'S OFFICE

The Layman's Training Conference

On October 6th and 7th the select-laymen of the Diocese met at the Episcopal residence, and through the media of lectures and conferences prepared to take their place as a powerful force in the 1951 Every Member Canvass. The Bishop was host for dinner on Saturday and lunch on Sunday, and the conductor sent by the National Church was Mr. William M. Dorr, of Louisville. There were about 30 men in attendance.

The conference covered instruction on the world work of the Church and a complete course on our own Diocese. The men now are qualified by this work to speak with authority and knowledge on both these phases of the Church's work. These laymen will be invited to speak at Parishes and Missions and will tell of the work of the Church in a thirty minute talk. Each will speak forcefully upon the new developments in

world work and the missionary objectives of our own Diocese. Dates when the speakers will be available and when the new films will also be available for parish presentation, are from November 4th to 18th. Each parish priest will decide upon the date and method of presentation, and arrange it through the Department of Promotion. The meeting may be a parish dinner or an evening meeting. It may be a Church Service, all depending upon what the Rector thinks the most advantageous form of presentation.

The 1951 Canvass is important. It is a generally accepted fact that because of the wide variety of appeals being made to-day, a successful campaign requires aggressive and intense effort on the part of parish leaders. The use of a trained layman in every parish will provide leadership and incentive to the 1951 Every Member Canvass.

The Bishop Entertains His Clergy

On October 9th the Clergy of the Diocese were invited to attend a dinner meeting at the Episcopal Residence, the guests of Bishop and Mrs. Mallett. The purpose of the meeting was for fellowship primarily, and opportunity was given for the newer men to become acquainted with the Clergy of the Diocese. In addition to that, however, there was added a presentation of the plans of the Department of Promotion of the Diocese for the speakers and dates of meeting of the Every Member Canvass. The Bishop also gave a full ac-

count of the manner and methods of sending young men of the parishes who are entering the Armed Services of the country away from the home Altars with the Blessing of the Church, and a plan for follow-up after they are settled in the Service.

The members of the Church in South Bend offered over-night hospitality to the priests, and most of them spent the night in South Bend, and made their way the next morning to the Council meeting at Howe. The hospitality was arranged by the women of St. James' Parish.



CHAPEL CONSECRATED AT FORT WAYNE

On Sunday, September 30th, Bishop Mallett consecrated the new Chapel at Trinity Church, Fort Wayne, and dedicated the Annex, which is used solely as an educational building. The Blessed Sacrament Memorial Chapel was completely remodeled with white oak paneling and a beamed ceiling at a cost of over \$10,000.00, all of which were gifts in memory of the faithful departed of the Parish. The construction work was done by Sylvester O. Horstman, contractor, and the Altar and all appointments of the Chapel were provided by the J. and R. Lamb Studios, Inc., of Tenafly, N. J. The dossal and riddles are of blue and gold, and the full Altar frontal is of gold cloth. The figure of the Christus Rex is carved of lime-wood, silhouetted against the cross in oak. The Ten Scriptural Stations of the Cross are

carved in bass wood. An unusual feature of the Chapel is a niche in the back wall, wherein stands a three-foot figure of Christ of the Blessed Sacrament, shown holding the chalice, originally designed for the Blessed Sacrament Chapel. The statue is carved of linden-wood and is polychromed in white and red.

The Church School Annex was formerly the home of the late Dr. and Mrs. J. R. Adams and is adjacent to the Rectory. Its purchase at a cost of \$33,000.00 was made necessary by the recent increase in Church School attendance. The eleven rooms of this substantial stone house, together with the present facilities of the Parish House, provides separate rooms for each class, a children's Chapel, and an audio-visual aids room. A beautiful red dossal and rid-

dels set off the white Altar, which can be screened by drapes of the same color, thus changing the Chapel into a meeting room. The house was put into shape for use by a committee of men headed by Mr. C. J. McKean, assisted by Mr. Wm. Reavely.

This acquisition now makes possible a complete Church School from pre-nursery through Adult Bible Class in conjunction with the Parish Family Eucharist at 9:00 A. M., which is followed by breakfast. Thus worship, fellowship and education are provided for the entire family at the same hour on Sunday morning. The Superintendents in charge of this ex-

tensive program are Mrs. Morris Olds, Mrs. Arthur C. Richard Jr., and Mrs. Wm. Keenan. The Adult Bible Class, conducted by Mr. Paul W. Philips with an attendance of seventy-five, is an important element in the success of this plan, which has been in process of development the last two years. A second section of the Junior Church School is held for those families with small children who prefer to attend the 11 A. M. Service. The Expanded 1951-1952 Program for Trinity Church is explained in detail in a specially printed brochure, which was distributed to the entire congregation.

Celebrates

"Frank Whitmore" Day

A community of 54,000 people paid homage to an outstanding Churchman when East Chicago, Indiana, on September 25th celebrated "Frank Whitmore" Day. The citizens of East Chicago expressed their appreciation of Mr. Whitmore's 25 years as Librarian of the City Libraries with two afternoons of receptions and a testimonial dinner in the evening. Mr. Whitmore has been a Librarian for 50 years.

Since coming to East Chicago Mr. Whitmore has been very active in community affairs. He has also served as a member of the Vestry of the Church of the Good Shepherd for 24 years, has been Senior Warden of the Parish since 1944, and has been a delegate to the Annual Council of the Diocese for a number of years.

A REMINDER. The policy of the "Beacon" is to print as much local news as we can get.

Please let Fr. Dexter have all your Parish News not later than the 18th of this month.

Valparaiso Man

Appointed to New Cure

The newly organized mission field of Henry and Wyoming was opened as a mission field September 1st. Because of the additional increase in communicants of this field the bishop has appointed The Rev. Howard W. Brummitt to this cure. Father Brummitt was born at Valparaiso, Indiana, where he graduated from high school. He was ordained to the Priesthood in 1942 at Santa Barbara, Calif.

Fort Wayne

Deanery Youth Rally

The Ft. Wayne Deanery Youth Rally will be held at Trinity Church, West Berry at Fulton Streets, Fort Wayne, on Youth Sunday, October 21st from 4:30 to 8:30.

The Rally starts with a tour of the Church Buildings, after which the United Youth Offering will be presented at a Service.

The rest of the evening will be spent in eating, drinking, and being merry!

FATHER GROTON LEAVES MISHAWAKA

On Sunday, September 16th, the Rev. Erland L. Groton, Rector of St. Paul's Church, Mishawaka, announced



FATHER GROTON

his resignation, effective October 15th. Fr. Groton will become Priest-in-Charge of St. James' Episcopal Church in West Bend, Wisconsin, and of St. Boniface Mission in Thiensville, in the Diocese of Milwaukee under the Rt. Reverend Benjamin F. P. Ivins, Bishop of that Diocese. Both West Bend and Thiensville present tremendous opportunities for the Church, and Fr. Groton feels called by God to accept this challenge and opportunity.

Fr. Groton came to St. Paul's, Mishawaka, in the year 1942 from the Diocese of Milwaukee where he was Assistant at St. Matthew's and Priest-in-Charge of St. Andrew's in Kenosha, Wisconsin. On October 4th. Fr. Groton will observe the 15th Anniversary of his Ordination to the Sacred

Priesthood, and will complete 9 years as Rector of St. Paul's Mishawaka, and of his service to our Diocese.

During his rectorship at St. Paul's, the Parish has grown and become a large and strong Parish with large numbers of Baptisms and Confirmations, large increases in the quota of the Parish to the Missions Program of the Diocese and the Church, extensive improvements to all Church property, the purchase of the property to the west of the Church and the start of a building fund and program.

Fr. Groton was elected Secretary of the Diocese of Northern Indiana in each of his nine years in the Diocese, served as Chairman of the Department of Missions and of the Department of Religious Education, is Secretary of the Department of Missions and a member of the Standing Committee of the Diocese.

In speaking of his new work Fr. Groton said to his people, "I would ask of you your prayers for me in my new work, even as I shall pray for God's continued Blessing upon you and the life and work of this Parish."

Father Groton, upon the request of Bishop Mallett, raised a special fund of over \$1,000.00 in the Diocese; and this money materially aided the purchase of the property which now houses the new Mission of Christ the King at Huntington.

All readers of the "Beacon" will remember Fr. Groton's work with great gratitude and will wish him God-speed in the new work which he has been called to take up.

James Neil Howard, of St. James', South Bend, is enrolled in the Freshman Class of Daniel Baker College, Brownwood, Texas. He is a Postulant for Holy Orders from the Diocese of Northern Indiana.

ORDINATIONS IN OUR DIOCESE

FR. HUGH N. BARNES

The Rev. Hugh N. Barnes, Priest-in-Charge of the newly formed Mission of Christ the King, Huntington, was ordained to the sacred Priesthood by Bishop Mallett on Thursday, June 21st, in St. James' Chapel at Howe Military School. Many young people of the Diocese were fortunate to witness the making of a priest as the ordination was held during the Diocesan Youth Conference. The Litanist was Fr. Sheridan of Plymouth, who also presented the Ordinand. Bishop Mallett celebrated the High Mass. Fr. Brittain, East Chicago, and Fr. Rehfeld of Hammond were Sub-deacon and Deacon. Fr. Dexter of Hobart was the Master of Ceremonies. The Sermon and Charge was given by the Rev. W. Freeman Whitman, Professor of Ecclesiastical History and Moral Theology at Nashotah House Seminary. As is the custom the new priest blessed the Clergy and members of the congregation immediately after the Service. Friends of Fr. Barnes and parishioners of Christ the King Church were guests of the Bishop at a luncheon in the Mess Hall of Howe School, following the Service.

Fr. Barnes is a native of Nampa, Idaho. His grade school years were spent in Mount Vernon, Mo., and he attended high school in Coshocton, Ohio, after which he moved with his parents to California. During World War II, he served three years with the Air Corps, a year of which was spent on Guam. His "adopted" Canonical Parish is Marion, Indiana. Fr. Barnes was confirmed by the Rt. Rev. Shirley Nichols, Bishop of the

Missionary District of Salina, in 1945 at Hays, Kansas, where he was stationed with the Air Corps. He received his B.A. degree from Carroll College, Waukesha, Wisc., and was graduated from Nashotah House Seminary on June 14th, 1951.

He was ordained Deacon on December 21st, 1950, by the Rt. Rev. Benjamin F. P. Ivins, Bishop of Milwaukee, for Bishop Mallett. Fr. Barnes was married in 1944, and has a year old son, Anthony. He is in residence with his family in the apartment above the Chapel at 904 North Jefferson Street, Huntington.

FR. WALLACE L. WELLS

The Rev. Wallace L. Wells was ordained to the Sacred Priesthood on June 23rd at Christ Church, Gary, by Bishop Mallett. The Presenter was the Rev. Peter Langendorff of Hammond, and the Ordination sermon was delivered by the Rev. Birney W. Smith, Jr., of Evanston, Ill. Other participants in the Ordination were Fr. Dexter of Hobart and Fr. Sheridan of Plymouth, Chaplains; Fr. Foster of Gary was the Litanist; Fr. Rehfeld, Hammond, and Fr. Brittain, East Chicago, were the Deacon and Sub-Deacon, and Fr. Leo Patterson, O.S.B. of St. Gregory's Priory was the Master of Ceremonies. Donald Bridgeforth, Maurice Burns, Arthur Crump, Stanley Holliday and Irvin Wallace, (all of St. Augustine's, Gary) were acolytes.

The beautiful Sanctuary of Christ Church made possible a Solemn High Mass, which was a marvelous spiritual experience. The Mass was sung

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TRINITY SCHOOL OF RELIGION INAUGURATED AT MICHIGAN CITY

For the first time in many years, the schedule of Services at Trinity Church, Michigan City, was changed. The primary purpose of the change was to provide time for the new program of religious education which is being inaugurated this Fall under the name of Trinity School of Religion. The new educational program includes classes of instruction on both Sundays and weekdays for children from three years through the adult level.

Heart of the Trinity School of Religion is the Parish Communion or Family Eucharist at 9 A. M. on Sunday mornings. This is a full sung Service using the Missa de Angelis and the English Gradual, with the Junior Choir singing the Propers. A Parish Breakfast follows the Service at 9:45. At 10:10 classes for all ages begin and run until 10:50. Children from three to six years meet for their own worship Service and classes from 9 to 10:50.

At class time, adults remain at the breakfast and over a second cup of coffee have their instruction and discussion. Another class for adults is held on Tuesday evenings, using B. I. Bell's "Understanding Religion" for study material. This class will be conducted throughout the year. Beginning in October and running for a period of six weeks, an additional class for women will be held on Friday afternoons. Topic of this group will be, "Problems of a Christian Mother in Michigan City." Bishop Mallett is the first speaker. Other leaders include local experts in various fields and two of the clergy of the Diocese.

Children nine years and over will meet on Saturday mornings under the

Rector for Catechism and Confirmation Instruction. No child will be presented to the Bishop in May for Confirmation who has not spent a full year under such instruction.

According to the catalog published by Trinity School of Religion, special features are planned during the year for children and young people of various ages, including a mission at the beginning of Lent and week-day instruction each week in Lent.

In addition to the regular program of the School of Religion, the Women's Auxiliary has been completely reorganized with five guilds and a full educational program. A special speaker is scheduled for each monthly meeting, with the guilds studying the subject of their next meeting at their guild meeting.

On September 16th daily services were begun with a celebration of the Holy Communion daily at 7 A.M., except Wednesday (at 7:30) and Friday (9:30). A Holy Hour is held on the first Friday of each month at 7:30 P.M. and a Service of Christian Healing on the third Friday at 7:30 P.M. On Sundays, in addition to the Parish Communion, there is a Celebration at 8 A.M. and Morning Prayer at 11 A.M. (except the first Sunday when there is a Holy Eucharist at 11).

The entire parish education program has been set up for a period of three years with all the courses listed—even to the extent of listing the titles to the courses to be offered during the Vacation Church School which runs for three weeks each summer.

It is always encouraging to read reports of this nature. We await with interest a future report on the success of the School.—Ed.

Howe Military School Begins 68th Year

Howe Military School welcomed eighty new Cadets on September 6th as they arrived to undergo a three-day orientation period. A selected group of Cadet leaders also came the same day to aid the newcomers in getting acquainted and adjusted.

Sunday, September 9th, the main body of old Cadets numbering 160 returned and classes started on Monday, 10th.

The Cadet football team, eager to get back to a favorite activity, started practice on Labor Day. A seven game schedule, of which five are home games, has been drawn up, beginning with a game against Onerga Military Academy at Howe on September 21st. The squad has been hard at work, and is confident of a successful season.

Howe offers training to its students from the fifth grade through high school. The fifth, sixth, seventh and eighth grades are housed and instructed separately in what is known as the Lower School. This unit has a Fall enrollment of sixty-five. The four classes of higher school live in two dorms and have classes in the beautiful modern building completed last January. A high academic standard is Howe's aim as most of the Cadets plan to enter college.

All Cadets in the High School Department are members of the Reserve Officers Training Corps. Five army personnel are provided as military instructors. The work of the corps of cadets merited the "Honor Rating" by the army for the year 1950-51.

As a Church School of the Diocese, Howe believes that the well-rounded man must be trained and developed in the spirit as well as in mind and body. Thus the lovely Chapel that stands at the center of the campus plays a real and important part in the student's growth.

This Fall Howe has Cadets from Arizona and Massachusetts, so that a considerable area is covered. Most of the Corps, however, hail from the four midwestern states, Indiana, Ohio, Michigan and Illinois.

By the middle of October drills will have progressed to the point that dress parade will be held on Sunday immediately after Chapel. You are cordially invited to drive to Howe some pleasant Sunday to attend Chapel at eleven o'clock and remain to see the parade at twelve-fifteen.

FR. WALLACE L. WELLS

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by the choir of St. Augustine's Mission and Mrs. Oscar Head was organist.

Fr. Wells graduated from Seabury-Western Theological Seminary in June, 1951. Prior to entering the Seminary he had taught instrumental music in the Public Schools of Gary, and had also served in World War II. He assumed his duties as Priest-in-Charge of St. Augustine's on the date of his ordination. He and his wife now reside in the recently purchased Rectory at 2406 Madison Street. Mrs. Wells is a Supervisor in the Lake County Department of Public Welfare.

The communicants of the Mission, some 90 in number, have received their new Priest with great enthusiasm. Life at St. Augustine's is characterized by an assurance and determination to grow physically and spiritually.

This issue of "The Beacon" was set and printed by the Peerless Printing Corporation of Marion, Indiana. Type used was 10 point Garamond, heads set in Century. Your editor would like to receive comments on our new format.

Diocesan Junior Youth Camp Successful

The Second Junior Camp for children in the Diocese between the ages of 9 and 13 was held July 2-8 at Camp Pottowatomie, Tippecanoe State Park, Winamac, Indiana. Forty children from nine parishes in the Diocese played, studied and worshipped together in rustic and healthy surroundings for a week—a week which the campers wanted stretched to two weeks!

The Staff of the Camp was composed of the sponsor and director, Fr. Brittain, who served as Chaplain and teacher of "Christian Symbolism"; Fr. Sheridan, who taught "The Mass"; Mrs. Kachell and Mrs. Ream of South Bend who were Girls' Counselors and directors of the handicraft course for girls; James Biggers of Hammond, director of handicrafts for boys; Horace Varian, seminary student, who was boys' counselor; Jerry Morris and Reggie Mallett, who served as aids.

Many campers who attended the first Diocesan Camp last year returned this year to have even more fun. Comments from campers, staff, parents and priests have been enthusiastic for the continuance of the Camp. Consequently Fr. Brittain is laying plans for another camp next year with accommodations for sixty children.

Four years ago Fr. Brittain initiated a Junior Camp in his Parish for children not old enough to go to Howe Conference. The first two

such camps were held in Michigan. The camp was changed from a Parish Camp to a Diocesan Camp two years ago, after several priests requested that their children be allowed to attend. The boys and girls are housed in separate camps, but use the same Chapel, Dining Hall and swimming pool. In addition to the Diocesan Staff, the state supplies a full-time nurse, two life guards, a cook and kitchen help.

Campers came this year from the following Parishes: St. James, South Bend; St. Paul's, Mishawaka; St. Stephen's, Hobart; Christ Church, Gary; Good Shepherd, East Chicago; St. Paul's, Hammond; St. Paul's, LaPorte; St. Thomas', Plymouth; Trinity, Ft. Wayne.

NOTE BY THE EDITOR: "The Beacon" will always be glad to feature articles dealing with the Church and the youth of this country. This Diocesan Youth Camp is a most important feature of Church life in Northern Indiana, and merits 100 per cent support of all Church parents. Please prepare now to send your child to the next Camp. The attendance at the Howe Young Peoples' Conference last Summer was disappointing. We look forward to a big Howe Conference next year, as well as a big Junior Camp. In order to gain these ends, the "Beacon" is glad to devote much space and time.

Impending Crisis Averted!

At this point in the production of this issue of the "Beacon" (which is normally a 12-page production) there was a discussion with some acerbity in it between the Business Manager and the Editor. The former took a stand on the subject of the high cost of printing—the latter did battle on

the grounds of a great deal of matter—good matter—submitted for publication. The outcome is that there are an additional four pages in this issue. Readers have the Business Manager's very firm assurance and the Editor's weak agreement that future issues will be the normal twelve pages!

THE WOMAN'S AUXILIARY

Deanery Meetings

All roads lead to the Deanery Meetings in October. Calumet Deanery will meet October 16th at St. Andrews, Valparaiso; South Bend Deanery on October 17th at St. James', Goshen; and Fort Wayne Deanery on October 18th at St. Andrew's, Kokomo. All Meetings will open with the Eucharist at 9 o'clock, followed by breakfast and a business meeting. This is the year for the election of Deanery officers, too. Mrs. C. O. Bauer of Hammond is President of the Calumet Deanery; Mrs. Ralph Curtis of Howe, of the South Bend Deanery, and Mrs. W. C. Harshey of Kokomo, of the Fort Wayne Deanery. Reservations for luncheon at Goshen should be sent by October 15th to Mrs. Edwin Cushing, Gray Roy Drive, Goshen, Ind., accompanied by \$1.50 for each reservation. The same reservation deadline applies to Kokomo, with Mrs. Leroy Lacey, 124 Conrad Avenue, Kokomo, Ind., receiving them.

Executive Board Meeting

Forty-one persons attended the open meeting of the Executive board of the Woman's Auxiliary on July 25th at Lake Maxinkuckee, Culver. Among the guests were Dom Patrick Dalton, of St. Gregory's Priory, Three Rivers, Mich., the Rev. Robert Wise of St. Andrew's, Valparaiso; the Rev. G. L. Claudius of Trinity, Logansport, and Mr. Jack Russell of Winamac, a student at Seabury-Western.

The two new members of the Executive Board were introduced. They are Mrs. Wilson J. Spangle of Fort

Wayne, Treasurer, and Mrs. George Siebold, Altar Guild Director. Mrs. Siebold is also from Ft. Wayne.

During the business meeting, presided over by Mrs. Paul W. Kerr, president, it was requested that Parishes who make donations to Special Funds clear them through the Diocesan Treasurer in order to have a more complete record for the Diocese.

Evaluation sheets on the Diocesan Training School, held April 23-26 in South Bend, were distributed by Mrs. Clyde C. Hare of Gary, Diocesan Vice-President. The opinions expressed on these sheets will be considered in planning the next Training School and Annual Meeting.

The next Executive Board meeting is planned for the afternoon of October 16th in the Episcopal Residence in South Bend, following the Calumet Deanery Meeting.

Christian Education Conference

An additional feature of the open meeting in July was a report on the Christian Education conference held in June at DeKoven Foundation in Racine, Wis. Reports were made by Mrs. Kerr, Mrs. Gorham, Mrs. Bauer, Mrs. H. S. Barrett, and Mrs. Spangle. The purpose of the conference was to acquaint women of the Church with the work being done on the new curriculum for education. Several pamphlets of help in the field are available now from headquarters in New York.

Calumet Deanery Meeting, Oct. 16
South Bend Deanery Meeting, Oct. 17
Ft. Wayne Deanery Meeting, Oct. 18

Fr. Brittain To Be New Rector of Peru, Indiana

On November 1st, 1951, the Reverend G. Coyer Brittain will begin his new duties as Rector of Trinity Church, Peru. For the past six years Fr. Brittain has served as Rector of the Church of the Good Shepherd in East Chicago. During his Ministry there the Parish planned and completed an extensive rehabilitation plan. A new heating plant was purchased, the Parish Hall was enlarged and remodeled and a Rectory was secured. Fr. Brittain was also active in community affairs, serving as President of the Local Red Cross Chapter, President of the Community Housing and Planning Council, and a member of the Civil Defense Board.

Father Brittain was ordained Priest on December 17th, 1944, and began his ministry as Curate of Trinity Church, Fort Wayne, after which he served as Priest-in-Charge of St. James', Goshen, before going to East Chicago.

NEWS FROM THE PARISHES

St. James' Church, South Bend

A beautiful statue of the Blessed Virgin Mary was installed in St. James' Church, and blessed by the Rector, Fr. Copeland, on Sunday, June 3rd. The statue, Our Lady of Grace, was presented by Mrs. Duncan O'Connor, a parishioner. It is a work of art, hand-carved in wood, delicately polychromed and carved in Italy especially for St. James' Church. It is erected in an arch flanking the Epistle side of the High Altar, with a dossal of blue silk velvet hung behind from a wrought iron fixture with ecclesiastical ornamentation.

Over 200 Certificates of Promotion were given out on the second Sunday in June at St. James' Church on the annual Church School Commencement Sunday. Recognition in the form of religious books or Certificates of Recognition was also given to the 80 men and women who make up the Church School Staff under the direction of Fr. Copeland. (Congratulations, Father! How do you manage to get 80 Church School teachers? Surely a record—and a target for others to aim at.—Ed.)

In August Fr. Copeland held a two-day work-shop in Christian Education for St. Paul's Church, Albany, Ga., and assisted that parish in setting up an educational program along the lines that have proven so successful in South Bend.

A new stone Rectory built this summer for St. James' Church is nearing completion. Father and Mrs. Copeland have moved into the new Rectory, and are quite busy getting settled after the usual delays that accompany such a project.

St. Paul's Church, La Porte

For many years the Parish of St. Paul's, LaPorte, has been greatly blessed by having its Church and buildings heated by means of City Heat. This system of hot-water heating has been comparatively inexpensive, and convenient for Church property since it needed no attention. It is sometimes said that "all good things come to an end," and the end of City Heat in LaPorte is in sight for the company supplying it has given notice that the service will be discontinued after June, 1952.

A considerable expense has thus been forced upon the Parish which is faced with providing heating plants for the Church, Parish House and Rectory, and the cost, including some necessary insulation, will amount to about \$6,000.00. On Sunday, September 16th, the Vestry launched an appeal for \$6,000.00, of which about half is required in the very near future to pay for the equipment which has been ordered, and the balance will be needed next July when the change over from City Heat to gas-fired boilers will be completed. It will be some little time before all donations and pledges are received, but within 48 hours \$2,000.00 had been given or promised in donations and pledges from more than fifty parishioners, and this fine beginning gives good hopes for the eventual success of the appeal when all parishioners have responded.

St. Thomas', Plymouth

The finest news from the past summer has been the Parish Family's faithfulness to its Sunday Duties. More people were present at the Parish Eucharist week by week than in any other summer during the past 20 years! The 9 o'clock Family Mass has become "the way of life" for a large percentage of St. Thomas' Church from June until the middle of September.

In recent weeks two beautiful gifts have been given to the Parish Church as memorials. "To the Greater Glory of God, and in loving memory of Mary Mathia and Rena Armstrong," a handsomely framed set of Altar Cards and a new Altar Missal were blessed.

St. Thomas' has found itself in the same situation that most householders find themselves in, sooner or later. In homes all the furniture seems to wear out at the same time. In Parishes (frequently) all the vest-

ments seem to wear out at the same time! St. Thomas' must replace four sets of Eucharistic vestments. A start is being made by saving up for the purple one. The Sisters of the Holy Nativity are doing the work. Much of the money required is coming from Church people who give to the "Vestment Fund" instead of sending flowers when there has been a death.

Holy Trinity, South Bend

The "Beacon" learns with pleasure of the increasing attendance at Mass at Holy Trinity. Fr. Kappes has set a target of 100 persons at Mass each Sunday. The target has almost been reached.

The Grape Festival was attended by a great measure of success, and made a profit in excess of \$361.00.

Here is a quotation from a recent Holy Trinity News Letter: "The Church is first in my life." Another is "The family that prays together stays together."

Gethsemane, Marion

A Square Dance and Ice-Cream Social drew a large crowd of parishioners and their friends on a Saturday night in August. With the cooperation of City Officials a portion of 9th Street was roped off for the dancing, and a "caller" came from Indianapolis. This affair was not only a financial success (due to the sale of ice-cream, cake, pie, cokes, and pop-corn) but it created a very friendly feeling in the community.

Judge Arthur Osburn, speaking on "Juvenile Delinquency" highlighted the opening session of the Woman's Auxiliary following the luncheon on September 13th.

A Ward of the Confraternity of the Blessed Sacrament, under the patronage of St. Cuthbert, Bishop and Confessor, has been started with

724 37
Mr. and Mrs. Ernest Elvin, Jr.
210 N. Phillips
Kokomo, Indiana

a membership of 20. Ward Meetings are held on the third Sunday of each month at 7:15 P. M.

In order to enable us offering of worthy music, the Church Choir has been augmented and is now studying liturgical, romantic music. A new Wurlitzer Organ Co. has been installed in the Church by the Music Co. of Marion at a cost of approximately \$4,000.00. A part of this money comes from a bequest in the will of the late Edna Straughn. This is the finest of its type, and it adds to the resources needful for advanced organ work.

On Sunday evening, September 17th, the church family gathered at the Parish House Lawn for supper. After Evensong and a discussion of the fall activities, we lighted a new venture of the CENTER. Mr. Paul Flinn is in charge. The upstairs of the Parish House will be used for the people and church school, and will be opened several times each week.

In our next issue, the story of Claudius of Logansport will be carried, and by Fr. Pearson. The Blessed Sacrament will be carried. We hope to see you on November 7th.

Picture On the Cover

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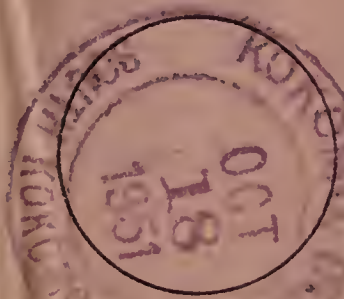
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THE BEACON

OF THE CHURCH IN NORTHERN INDIANA

JANUARY 1952



Seminaries Train Your Clergy
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THE BEACON

of the Episcopal Church in the Diocese of Northern Indiana

Published monthly except July, August and September at Marion, Indiana by the
Department of Publicity for the Diocese of Northern Indiana

SUBSCRIPTION PRICE, FIFTY CENTS A YEAR

Entered as second class matter October 1, 1951 at the Post Office at Marion, Indiana,
under the Act of March 3, 1879

Editor: The Rev. David A. Reid,

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Peerless Printing Corporation, Marion, Indiana

Secretary: Miss Mary Cole,

1304 South Washington Street, Marion, Indiana
Telephone Marion 2305

All feature stories and pictures should be sent in directly to Father Reid at least 30 days in advance of day of publication.

Parish News Notes should be sent to Father Dexter on or before the 18th day of the month preceding issue.

All other matters, including change of address, new subscribers, etc., should be referred to the Secretary.

Volume VII

JANUARY 1952

Number 4

"JOURNEY TO PRIESTHOOD" ORDER BLANK

Mail to Rev. Wm. C. R. Sheridan, S. Thomas' Rectory, Plymouth, Ind.

Please send me _____ copies of "Journey to Priesthood."

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FROM THE EDITOR'S DESK

For this issue your Editor has laid aside his pen and another has picked it up. This other is the Editor of the Marion "News Herald," and the "Beacon" reproduces the Editorial from the Christmas issue of the "News Herald". We commend this Editorial to you as an outstanding example of witnessing Christian journalism.

Christmas 1951

There are a few Laws of Life, given by Christ and verified by centuries of human experience. Since they are thus verified and based on Divine authority, it is not too much to regard them as immutable Laws, given by Christ and never since changed, altered, amended, or repealed.

One such Law is embodied in nine words, "It is more blessed to give than to receive."

But Laws, all Laws, are broken. There are several immutable Laws, based on Divine authority and verified by human experience. "Thou shalt love the Lord Thy God with all thy heart and all thy soul and all thy mind." "Thou shalt love thy neighbor as thy self." "Thou shalt not kill." The list is lengthy. Yet—despite the proven truth of every Law—men continue to refuse to love their God or their neighbor, to commit murder, adultery, and every forbidden crime of ignorance, passion, jealousy, and lust.

It is likely, however, that more people have an opportunity to directly test and observe the truth of what might be called "The Christmas Law"—"It is more blessed to give than to receive"—than any other. For at Christmas time, persons who lightly regard both God and neighbor and are restrained from breaking other immutable Laws more by fear of secular

than Divine punishment, at Christmas time, it may be repeated, these same persons feel the splendid feeling of satisfaction, unselfishness and complete fulfillment which goes with *giving*.

It is no accident, neither a sign of saccharine sentiment nor childish desire that everyone has either said or thought, "I wish every day were like Christmas." Every person would like to be the man he is on Christmas morning. For Christmas is a dazzling sunburst, searing across the murk of our everyday life with thrice the speed and tenfold the intensity of light.

The Words of Christ have been variously translated, from the original to English. In the process, there have been a few changes. Not all translations agree. Neither, as far as that goes, did the memory of the four Disciples who wrote the four Gospels, exactly correspond.

Thus Christ may well not have used the exact sentence, "It is more blessed to give than to receive." He may, for example, have said, "It is more blessed to give than be given to."

But we are surely in perfect agreement that He did not say: "It is more blessed to give than to receive"—on December 25th each year. The other days of the year, it is the part of wisdom to watch out for yourself and make very, very sure that no one takes you for an easy mark.

No, the Law which we have all—

rich and poor, young and old, regardless of race, creed or color—adopted as our *Christmas Law*, was not laid down as a Christmas Law but as an immutable Law, to be observed every day of every week of every month of every year of every life.

That we, most of us, choose to observe it at Christmas, yes, even better, in the days between Thanksgiving and Christmas, is not wrong. It is a sign of man's innate Divinity. It means that a man can rise above his sordid "eleven months a year" selfishness and meanness to be, for a fleeting time, the Man whom God intended and Christ attempted to instruct.

Occasionally we see a genuinely happy person. And when we do, study and observation will reveal, without fail, that he is one who gives freely and ungrudgingly, not only of his money and of the things his money can buy, but of *himself*, his ability and training to *others*.

It is then that we see that Happiness is not a bouncing ball, to be chased by frantic retrieves, but a golden anchor—easily available to anyone who will heed Christ's Laws.

Then, too, the words of Christ solve another of life's primary problems—Fear. Our generation is very familiar with Fear. Fear hangs like a fog over six continents and seven seas. It spreads its shadow alike over Shanghai, Chicago, London and Moscow, Park Avenue, the Country Club, the modern cottage and Skid Row. Fear of war, Fear of death, Fear of failure, of the opinions of others, of old age, unemployment, disease, disaster. Fear of depression, inflation, deflation. Fear. Vague, shadowy, unreasoning Fear. Three billions of human beings have lost the assurance of the Psalmist of Old . . . "Thy rod and thy staff they comfort me."

Lost too . . . or overlooked . . . are the Words of Christ the Supreme

Sacrifice ("Be of good cheer, thy sins are forgiven thee"), Christ the Living Promise ("I go to prepare a place for you"), Christ the God Incarnate (Fear Not").

Fear arises in direct proportion to recession of Faith, an indispensable element in successful living. Recession of Faith spreads in direct proportion to neglect of God—and God's immutable Laws. Fear is man-made, man-created:

Still behind me steps I hear
Of my life's companion, Fear!
From myself that Fear has
grown,

And its shadow is my own!

There are only two antidotes for Fear. One antidote is Faith . . . and Faith implies obedience to Christ's Laws. The other is Love . . . "there is no fear in love, for perfect love casteth out fear."

These Laws—Laws for Successful Living—could, oddly enough ("oddly" in view of the tremendous fuss made by this generation concerning the problem of "living"), be typed out on a single sheet of white paper.

There are only about twenty-five of them. They are concerning such obvious things as love of one's God and neighbor, respect for the property of others, the body of others, the mind of others. They concern Meekness, Faith. Temperance, Unselfishness, Duty and the like.

And that is all. To observe them, and to thus attain Divinity, we were created and placed on this Earth by a Supreme Father.

To explain, expound and exemplify them . . . and above all to give Faith by Example . . . the Son of God, whose birth we observe on Christmas Day, assumed the form of man and dwelt among us.

Only a few thousand people, Jews, Arabs, Samaritans, Egyptians, and Romans, were privileged to see Him in
(Continued on page 11)

JOURNEY TO PRIESTHOOD

Like every other priest, your Editor reads many books in the course of a year. Some few he reads because he wants to, but most of his reading is done because he has to. Once a priest begins to neglect his reading and his study periods he begins to be less able to love the Lord God with all his mind. The priest endeavors by his reading to keep his mind and intellect keen and well-informed in order that he may be able to resolve the many problems which are brought him.

The usual trouble with books—particularly books on theology—is that while the material often is excellent, the covers of the book are often much too far apart!

An adequate theological library is a ponderous thing. Much has been written on Holy Scripture, Doctrine, Comparative Religion, Church History, Christian Morals and Christian Ethics, Apologetics, Hermeneutics, Patristics, Christology, Hagiology, Demonology, Angelology and Philology and so almost ad infinitum. And—let's face it—most of it is couched in a manner so circumambulatory that it is intelligible only to the most erudite.

Be that as it may, yet there has been one particular part of our Church's life and work which has been sadly neglected. There are very few books about the Priesthood, and those we have read have been sorry things. We rejoice to be able to say that at last a priest has taken up his pen and written a book on this subject, and has done a wonderful piece of work.

How much do you really know about your Parish Priest? Do you know what Priesthood is? Do you know what his real work is? Have you thought of your Priest as one who has sorrows and temptations? Do you

know what those sorrows and temptations are? What do you think would afford a Priest his greatest joy? What is meant by the disciplined life of a Priest?

What do you know about the training of a Priest? What are the steps up to the Priesthood? What is the precise difference between a Postulant, a Candidate and an Ordinand? In short, DO I REALLY UNDERSTAND MY PRIEST? Take a pencil and a sheet of paper, and try to write down the answers to the above questions. After you have filled your paper with "doodles", resolve to find out more about the Sacred Priesthood of the Church.

The fact that the laity, even the best informed, have been and are woefully ignorant of the real meaning and function of priesthood is not their fault. Those who have been competent to write on the subject have failed to do so, and humility and diffidence forbids many of our priests to make mention of the Office to which they have been called.

We often hear a priest being arraigned for failing to understand his people. Do we ever see the argument in reverse—the people failing to understand their priest? Often we don't think of that side.

At long last we have a book which will tell you all you need know about the Priesthood—a book which, if carefully read, can revolutionize your whole life.

The book is "Journey to Priesthood" and the author is Father Sheridan of Plymouth. It is not a long book—only about 40 pages—but it is one of the finest we have ever read. Father Sheridan avoids with consummate skill the pitfalls which attend the writing of such a book. The doctrine is that

(Continued on page 9)

THE WOMAN'S AUXILIARY

April 30 is the date to mark on your 1952 calendars for the Annual Meeting of the Woman's Auxiliary, Diocese of Northern Indiana. The auxiliary of Trinity church in Fort Wayne, with Mrs. Kenneth Lampton as president, will be hostesses this year. The Training School will not be held this year at the time of the Annual Meeting. Plans are being made to hold the school in October in connection with the Deanery meetings. The details of the school will be announced later in the "Beacon."

Two new appointments have been made to the Diocesan Executive Board of the Woman's Auxiliary. Mrs. Claron Veller of LaPorte will be chairman of Box Supply, succeeding Mrs. Dow Gorham, of Goshen who has resigned. The department of Christian Social Relations will be headed by Mrs. Willard H. Smith of Mishawaka. She replaces Mrs. L. A. Gorham of Huntington, who was elected president of the Fort Wayne Deanery auxiliary in October. Mrs. Veller and Mrs. Smith will go to Racine, Wis., for the training school January 22 to 25.

Mark the date of March 18, 1952, well in your engagement book. The annual Meeting will be held on that Tuesday in Fort Wayne, with the women of Trinity church as hostesses. The details of the program will be worked out by Mrs. Clyde C. Hare of Gary, vice-president of the Diocesan Executive board. The Training School will be held at a later date. Plans for that will be announced soon after the first of the year.

DEANERY MEETINGS

The three deanery meetings were held in October; Calumet deanery at Valparaiso on the 16th; South Bend deanery at Goshen on the 17th, and Fort Wayne deanery at Kokomo on the 18th. The officers are: Calumet, Mrs. C. O. Bauer of Hammond, president, Mrs. Howard Crosby, Michigan City, secretary; South Bend, Mrs. Ralph Curtis of Howe, president, Mrs. James Feller of Mishawaka, secretary; Fort Wayne, Mrs. L. A. Gorham of Huntington, president, and Mrs. John Harshey of Fort Wayne, secretary.

Bishop Mallett addressed all three groups asking that we recapture the spirit of prayer in the family, not only in grace at meals, but also family prayer. He suggested that each member of the family in turn select a passage to read for daily prayer. Speaking of the observance of abstinence days, Bishop Mallett said that there are reasons for them, and we must learn to follow in order to enjoy Sunday as a festive day. "We have a faith that has been given to us and we must follow its discipline," he explained. "Our Lord never said 'if you fast' but 'when you fast'. we are held accountable for our beliefs." The Bishop also pointed out our relation to the National Church — we are Episcopal with Diocesan units and consequently we have an obligation and an assessment outside our own parishes. We must consider the red side of our envelopes through money and prayers. How do we benefit from the red side of the envelope? The mission funds provide Christian Education material, workers in the field, support of Father Wells' work in St. Augustine's mission in

Gary, and research. The alms are divided between the rural and city missions. When a mission is established in Northern Indiana diocese, it is our duty to support it and help obtain the priest, church building and land.

Mrs. Paul Kerr of Elkhart, Diocesan auxiliary president, and Mrs. H. E. Barnard of Hammond, reported on the Provincial Synod meeting which they attended in September in Ann Arbor, Mich. Both stressed the importance of the United Thank Offering and how much it helps to undergrid the work of the Church, as brought out in the synod reports. Especially appalling was the report that the seminaries have no support from national; all are financed by free will offerings and small tuitions. The seminaries are crowded and the teachers are doing menial work. Need for a new school for the Order of Deaconesses also was reported. This, too, will have to be supported by free will offerings. The delegates also emphasized the Christian Education program with the literature of the church, explaining that only through knowledge can we do a proper job.

PARISH BRIEFS

The blizzard on Nov. 7 didn't prevent 200 persons from attending the Fall Festival bazaar and turkey dinner sponsored by the Woman's Auxiliary of St. Paul's church in Hammond. The three guilds of the auxiliary worked for months on the project, one which had not been undertaken at St. Paul's for many years. The successful venture showed a profit of over \$600. Mrs. H. E. Barnard is president of St. Paul's auxiliary. The group also held a baked goods and post-bazaar sale at a downtown place in Hammond on Nov. 29.

Women of St. James', of St. James' church, South Bend, gave a smorgasbord dinner in the Parish hall on Nov. 1, and the public responded with enthusiasm, 450 strong. The project

made more than \$500 for the auxiliary treasury. Mrs. Herbert C. Olston was general chairman of the dinner, and all the women in the parish were given the opportunity to contribute time, food and money. The waitresses wore colorful aprons and caps made by Mrs. A. P. Kachel. On Dec. 6 the Women of St. James' will honor the older and shut-in members of the auxiliary with a Christmas tea in the Parish hall. On that day, too, calls will be made on all those who can not attend. Mrs. T. Dale Swem, president of the Women of St. James', has announced the organization of a new guild, St. Martha's, which meets twice a month on Wednesday evenings in the Parish hall.

Bazaars were held by St. Paul's of Mishawaka on Nov. 29, and by Huntington on Nov. 27 and 28. The Mishawaka auxiliary also has been busy remodeling the kitchen of the Parish hall.

The Woman's Auxiliary and Guild of St. Paul's church, Mishawaka, has elected the following officers for the coming year: President, Mrs. C. M. Richardson; vice-president, Mrs. D. J. Campbell, and secretary - treasurer, Mrs. A. T. Bodle.

Christmas boxes have been mailed to the five boys from St. Mark's parish, Howe, who are in the Armed Forces, by the Woman's Auxiliary there. Mrs. William Curtis, Christian Social Relations chairman for that parish, made this report at the December meeting of the auxiliary. A CARE package for Korea is in charge of Mrs. Charles Hardiman. The Box Supply project, San Jaun Indian mission, Farmington, N. M., has been completed, with clothing sent by that committee, Mrs. John Matthews, chairman.

NOTE:

Please, please, please tell your Beacon correspondents to send news to your Diocesan secretary, Mrs. R. L. Moore, 1421 Wall St., South Bend.

CHRISTMAS ON ELLIS ISLAND

A report from Alice Palmer,
Episcopal Church worker on Ellis Island

Little Kera and Maria were three years and two years old respectively and there was also their tiny baby brother, Stephan, only four months old. For the two older children, the background had been a D.P. camp. With their mother and father they waited there for their names to be called to get on the ship. To be sure, they were warm in the camp, but comfort was not the greatest objective. So when their names were finally called, there was great rejoicing. The trip was long and stormy, the baby was sick and, worst of all, the father fell ill with a bad cough.

When the ship docked the doctor said that papa would have to go to the Ellis Island Hospital and that all the rest of the family must go there also. The mother showed her fear and apprehension, which somehow carried over to the little ones who cried and sobbed most of the time on the ferry. When the father was taken to the hospital the crying increased to what was almost a roar. The poor woman, alone with two crying children and a hungry baby was dumb with anxiety. Up the long flight of stairs they climbed to the Community Room.

Now it just happened that this was the day of the Christmas Party. Bright lights glowed and a huge tree with many lights twinkled and glimmered. The room was filled with singing people and all were singing: "*Stille Nacht, Hailage Nacht, all ist Stille alle ist Wacht*". Something familiar about that struck memories in the mother's mind. They gasped in wonder, and when some people came to them and spoke to them in their own language, their wonder increased. Was this the Ellis Island they had heard

about and feared. Their wonder increased even more when a gaily colored bag was given each one, containing toys for the children, useful gifts for the mother — a tiny bag even given to four month's old Stephan.

They were of Polish nationality and they were soon surrounded by others of the same nationality who gave them a grand welcome. Then they were give seats and soon they were eager spectators at the program which was in full swing at the time.

Most of those there knew the music of the carols, if not the words — and how those Latitian refugees sang! Their own language to the ever familiar music.

Then came the dancers, Scottish girls in their picturesque costumes and then a ballerina in a fairy like dress which pleased the men especially.

At the conclution, bags filled with gifts were distributed. Each bag contained a box of candy which was furnished by our society through the generosity of each Parish who contributed toward it. Also, a prettily wrapped gift was contributed by different Parishes. The children's bags contained toys, candy, fruit, articles of clothing, wrapped gifts, toilet articles and soap. The women's bags contained candy, wrapped gifts, fruit, articles of clothing, cigarettes, sewing kits, toilet articles, writing materials and books. The men's bags contained shaving essentials, combs, cigarettes, candy, fruit, socks, scarfs, ties, writing materials and books.

There were over 600 at this party and, as is usual, with a busy Government Station such as Ellis Island, work goes on just the same. Since the S/S Veendam docked that day,

we had a small group of D.P.'s brought in who were also awed and astonished to find a glowing, jubilant Ellis Island alive with songs, gifts and stories of the Christ Child.

It is after the formal party is over and all are back in their rooms, that you can realize what it means to some of them. One seaman who had been here a long time just sat and gazed at his package. "Why don't you open it and see what is in it?" I asked him. "It looks so pretty just wrapped up. I just like to look at it," he said.

When these beautifully wrapped gifts were unwrapped and a delightful, useful gift disclosed, the expression of pleasure on their faces was enough to compensate for the weary hours you and I had put in for these strangers. In this world of trouble in which we find ourselves today, a gift to someone you have never seen or spoken to is a gesture on your part that you are indeed carrying out that familiar but too often forgotten command—"Inasmuch as ye have done to these, ye are doing it for Me."

At this season, cards and greetings come from all over the world. A picture of Bethlehem came from a Jewish lad who went back to Tel-Aviv; another came from a boy in Australia; from Germany, from Sweden and from Greece came greetings.

I thank you all for your gifts, your contributions to the candy fund and your interest in the work. I wish you many blessings during the coming year.

NOTE: The family spoken of in this report have since been admitted. The physical examination of the father disclosed no active T. B., but he was held until he recovered from the severe bronichial attack.

Note—Mat for cover furnished by National Church.

JOURNEY TO PRIESTHOOD

(Continued from page 5)

of the Prayer Book and the Bible, and is stated with admirable clarity—so much so that it is well-nigh impossible to read "Journey to Priesthood" and not have a clearer vision of the "one Catholick and Apostolick Church" in which we profess belief. With a rare insight Father Sheridan tells of the joys, the sorrows, the temptations, and the discipline of the priestly life; and with even rarer skill he puts these things into non-technical language which is not only easy to understand, but a joy to read.

While the book is intended to be informative, the author has succeeded in surpassing the goal which he set himself, and has produced a work which is inspirational. At the same time, it is eminently practical.

Here then is a book which we cannot say you *ought* to read—we must express our conviction that you *must* read it. You must read it for your Priest's sake (which, perhaps doesn't matter very much); you must read it for your own sake (which matters very much to your priest); you must read it for God's sake, which is best of all.

It is our most earnest prayer and desire that every subscriber to the "Beacon" will immediately fill in the Order Blank on Page 2 of this issue, and mail it to Fr. Sheridan. We are confident that after reading the "Journey to Priesthood" you will come to regard not only your priest but yourself in a new light, and that you will serve God in the Fellowship of His Church with a renewed and informed determination.

In grateful humility we congratulate Father Sheridan on his work. In prayerful hope that his labor of love will receive the reward of love, we commend the book to each one of you.

NEWS FROM THE PARISHES

St. Stephen's, Hobart

Meeting for breakfast in a downtown restaurant after their Advent Corporate Communion at the 8:00 o'clock Mass on Sunday, Dec. 16, men of St. Stephen's Church, Hobart, heard the report on their newly completed Every Member Canvass, the most successful in the Mission's history. Black Side pledges for 1952 were increased by almost 50% over 1951, to \$3775.20. Red Side pledges were increased to \$364.00. Rejoicing in the fact that their local budget was oversubscribed by \$340.00, the Bishop's Committee of St. Stephen's are voluntarily reducing their aid from the Diocese.

The new vestibule on the front of St. Stephen's Church, built by men of the Mission, is now in use. Some details remain to be completed, but members of the congregation are happily taking off their coats and removing their overshoes in the warm new front entrance.

At their December meeting, members of St. Stephen's Guild decided to begin a group study of the first volume in the Churches new teaching series, THE HOLY SCRIPTURES. The Guild's new Thrift Shop reported even higher profits for the second month of its operation than for the first. Local customers are now helping the Guild by returning with contributions of their own for resale.

St. Andrew's, Kokomo

The Vestry of St. Andrew's Church, Kokomo, are ready to sign a contract for the building of their new church. Plans call for the erection now of the entire building with the exception of the tower and cloister. Members feel

that funds will be in hand shortly to apply stone facing to the plant.

The Rev. Peter Dennis, Rector of St. Andrew's, was invited to attend the dedication of a new tuberculosis sanatorium in Decatur, Alabama, on Dec. 16. Twenty years ago, Father Dennis, at that time Rector of St. John's Church, Decatur, and two others made the initial start for the sanatorium. The new building, a 1 $\frac{1}{4}$ million dollar structure, can house 300 patients.

Residents of Kokomo are currently hearing "The Episcopal Hour" broadcast over Station WIOU every Sunday morning at 9:30 by courtesy of St. Andrew's Church.

The Annual Bazaar, sponsored by the Woman's Auxiliary combining the efforts of all women's organizations in the parish, was held on Nov. 10 with unprecedented success.

Christ Church, Gary

"Choir Sunday" was marked in Christ Church, Gary, on Dec. 2 by special services and a parish dinner. The celebration was held in recognition of the musical leadership supplied by the Boy Choir of Christ Church for 40 years. A good representation of former members were present. An exhibit of earlier choir pictures and clippings proved of much interest to the many people who attended.

The Boy Choir of Christ Church was organized for, and sang the first service in the present church building on Dec. 10, 1911. A copy of the program for that occasion lists by name 24 choir members. Hymns used at this first service were included in a hymn-sing on Dec. 2. Rev James E. Foster is Rector of Christ Church.

Trinity Church, Fort Wayne

The third edition of the "Honor Roll" in the Every Member Canvass of Trinity Church, Fort Wayne, lists 609 pledges totalling \$36,378.92 for loyal support; \$6,169.88 for the Diocese and Missions. This is an increase for 1952 of 18%. Mr. Nelson Skiver is present chairman of the E.M.C.

On Sunday, Dec. 23, Bishop Mallett confirmed a record class of 25 adults and received two from the Roman Communion.

St. James, Goshen

Five men of St. James Church, Goshen, attended an Advent Quiet Evening conducted on Dec. 12 by the Rector, Father Mosier.

Mrs. Robert G. Happ of South Bend addressed St. Hilda's Guild on Dec. 13. Members prepared a box of Christmas presents for the residents of the County Infirmary. Mrs. Max Kercher was re-elected president of St. Hilda's Guild; Mrs. Paul Underwood, vice-president; Mrs. Ralph S. Penn, secretary; and Mrs. William Mayse was re-elected treasurer.

Members of St. James Parish are rejoicing in the donation by a benefactor of \$1,000 to be used in re-decorating the church.

Gethsemane, Marion

On Tuesday evening, December 11 Bishop Mallet confirmed a class of five.

During the service the Bishop dedicated the new Wurlitzer electric organ given in memory of Edna Straughn. Church School awards were presented by the Bishop to Sarah Reid and Sylvia Cachules for attendance at mass. This is a continuation of the point system adopted by the Church School last June.

This was followed by a supper in the Parish House and welcome to the new communicants.

The usual first Mass of the Nativity was celebrated at 12:05 a.m. to an overflowing church which necessitated putting chairs in the aisles. Another Mass was celebrated at 10 a.m.

A very successful Bazaar was held November 17th by the members of the Woman's Auxiliary with Mrs. Joseph Glacken and Mrs. Alfred Roberts as co-chairmen. Luncheon and dinner were served to members and friends.

ENGLISH BISHOP PRAISES AMERICAN LAYMEN

Exeter, England — "American laymen show tremendous keenness, vigor, and initiative," the Rt. Rev. Robert Mortimer, Bishop of Exeter, reports. He says that in the Church, the layman "has grasped the idea that he is there to help the parson. This may be partly due to the fact that in America the laity have great power and influence in the Church." He said also that laymen in England have inadequate voice.

FROM THE EDITOR'S DESK

(Continued from page 4)

physical form. Many thus blessed did not recognize What they saw.

We, who live two millenniums later, cannot see Him. But we can obey his precepts. Rather . . . we are under no harsh compulsion to "obey and believe." We can obey experimentally—and there are none of us who have but has marvelled at the results! Not "flash in the pan" but *permanent* results which can be traced directly to our obedience.

We cannot see Him—but we can find Him. In the store, the office, the hotel room. On the mountain top and in the valley, on the battlefield, in the cathedral, and at the Communion rail. In the barn, the living room and the workshop. In the light, the dark and in the shadows.

Father Dexter Goes To Mishawaka

On Sunday, December 30, the Rev. Wilbur B. Dexter, Priest in Charge of St. Stephen's Mission, Hobart, announced his resignation, effective January 31, to become Rector of St. Paul's Church, Mishawaka.

Father Dexter was appointed Priest in Charge of St. Stephen's just three years ago. He was the first resident priest in Hobart. Shortly before his arrival there, St. Stephen's church was moved from its old location behind a chicken hatchery to a beautiful corner lot in one of the newer residential sections of town. Upon Father Dexter's arrival, the Mission built a rectory adjoining the church, into which he and his family moved in June, 1949. Since then the church building has been completely renovated and the grounds landscaped, so that St. Stephen's Church is acclaimed the prettiest house of worship in Hobart.

During Father Dexter's tenure in Hobart, 46 persons were added to the Communicant Register. He performed 18 baptisms and presented 19 for Confirmation. Today St. Stephen's has a record high of 64 communicants. Pledges for local support have been increased from a little over 500 dollars in 1948 to a pledged Black Side total for 1952 of nearly 3,800 dollars. The Bishop's Committee of St. Stephen's is voluntarily reducing its aid from the Diocese this year.

Father Dexter was graduated from Oberlin College, Oberlin, Ohio, in 1941 and from Nashotah House Sem-

inary with a degree of Bachelor of Divinity in Course in 1944. He was ordained to the Diaconate by Bishop Ivins of Milwaukee in 1943 and to the Priesthood by Bishop White of Springfield in 1944. Before going to Hobart, Father Dexter was at St. Matthew's Church, Evanston, Ill., assisting the Rev. Dr. John Heuss who later became head of the National Department of Christian Education.

Father Dexter is married and has two children: Peter Francis, aged 3, and Mary Jane, aged 1½.

REPORT OF U. T. OFFERING FOR 1951

	Total for 1951	Total to Date
Bristol	\$ 12.25	\$ 26.10
East Chicago	24.00	78.19
Elkhart	722.32	1,389.81
Fort Wayne	361.86	795.96
Gary - Christ Church ..	107.08	192.08
Gary - St. Augustine's..	31.81	78.46
Gas City.....	33.35	54.34
Goshen.....	145.76	254.33
Hammond.....	182.09	372.89
Hobart	61.07	86.66
Howe	132.96	255.55
Huntington.....	38.81	88.59
Kokomo	317.12	602.17
LaPorte	218.42	488.28
Logansport	38.72	85.50
Marion	82.92	197.13
Michigan City.....	481.01	850.33
Mishawaka	170.17	354.67
Peru	87.00	125.25
Plymouth	59.93	135.31
South Bend St. James'..	311.26	582.46
S. B. Holy Trinity.....	39.80	80.24
Valparaiso	53.23	80.26
Warsaw.....	20.22	20.22
TOTALS	\$3,733.16	\$7,274.78

The Fall 1951 Offering is the best we have ever had. It marks the completion of the second year of the Triennium, and promises the biggest Triennial Offering we have ever had.

This has been a splendid year. Let's go forward and make the final year of the Triennium an Offering in which each woman in the Diocese is represented. Only when that is accomplished will we have reached our goal!

Marion Dunn, Diocesan Custodian.

THE BEACON

OF THE CHURCH IN NORTHERN INDIANA

FEBRUARY 1952



THE FIRST ALTAR
CHRIST THE KING CHURCH
HUNTINGTON

THE BEACON

of the Episcopal Church in the Diocese of Northern Indiana

Published monthly except July, August and September at Marion, Indiana by the Department of Publicity for the Diocese of Northern Indiana

SUBSCRIPTION PRICE, FIFTY CENTS A YEAR

Entered as second class matter October 1, 1951 at the Post Office at Marion, Indiana, under the Act of March 3, 1879

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All feature stories and pictures should be sent in directly to Father Reid at least 30 days in advance of day of publication.

Parish News Notes should be sent to Father Dexter on or before the 18th day of the month preceding issue.

All other matters, including change of address, new subscribers, etc., should be referred to the Secretary.

Volume VII

FEBRUARY 1952

Number 5

"JOURNEY TO PRIESTHOOD" ORDER BLANK

Mail to Rev. Wm. C. R. Sheridan; S. Thomas' Rectory, Plymouth, Ind.

Please send me _____ copies of "Journey to Priesthood."

Name _____

Address _____

City

Zone

State

I enclose \$ _____ in payment

Single Copies 75c

Six Copies \$4.00

17 Copies \$10.00

FROM THE EDITOR'S DESK

We see from "The Living Church Annual" that the gain in the number of communicants for the Diocese of Northern Indiana in the year 1951 was 10.56%. We did not think about this very greatly until the significance of these figures was drawn to our attention by Fr. Copeland in one of his parish letters. Fr. Copeland points out with absolute accuracy that our Diocese has the highest percentage gain in the number of communicants of any diocese in the American Church in 1951.

Fr. Copeland writes "This gain was not due to any shifts of population favorable to Indiana, but the missionary zeal of the priests and people of the Diocese."

Simple mathematics will show that if we can maintain this rate of gain for seven years we will double the membership of the Church in this Diocese. It would surely be a very worthwhile aim!

Sometimes we wonder if the majority of people know what the Church really is. It is a simple matter to give a perfectly sound definition of the Church in saying that it is the Body of Christ and of which Body we are members. Even a child knows the answer to that one. But how many of us care to realize the deep implications of that statement? In simple words it means that the work of Christ in the world is done by His Church - by you and me. What, then, is the work of Christ? A most cursory reading of the Gospels will show us that Christ dedicated not only Himself but also His followers to the service of other people. He Himself taught and healed. He sent out His followers in order that they should do precisely the same

thing. At His Ascension He gave the wonderful commission "Go ye therefore unto all nations. . . ." and the Gift of the Holy Ghost was given at the first Pentecost not to give the Church a spiritual uplift but in order to give the Apostles boldness with fervent zeal constantly to preach . . .

Christ's whole mission was to reconcile men to God. The Church's mission is precisely and exactly the same, and just so long as any Church or Congregation or parish is content to remain static, then just so long is that Church failing utterly and completely to do the Will of God. We utter the Lord's Prayer day after day and by its very familiarity we lose the point of the words "Thy Kingdom come, Thy Will be done ON EARTH, as it is in Heaven." It is our part and duty to bring men to God - to treat our fellow-men as Christ would treat them, to speak to them as He would speak, to lead them as He would lead, to forgive as He would forgive. If we are at one with Christ, our "at one-ness" is shown in our dealings with others.

And so our 10.56% gain is a poor thing in reality. We know that our Lord rejoices in it - but we also know that we could have done so much more.

How often do we hear the remark "I got nothing out of that Service", or "I don't like that sort of Service" or "I didn't think much of the Sermon" and so ad infinitum? Those who make these remarks betray themselves immediately. They are the people who have not even an elementary idea of what the Church is. The Service of the Church is done and offered to the Glory of God, and not for the delectation of the people. That is the first

thing we must learn. If we feel we must insist on having a Service we like, then we are putting ourselves on an equality with God. Then there is the very prevalent idea that the Church exists for the benefit of Episcopalians, and in order that they worship in the way to which they are accustomed. While it is perfectly true that no devotional exercise can be offered to God without spiritual benefits coming to the offerers, the spiritual benefits come only that they may be used. In other words, we hear sermons in order that we may learn to do - we receive the Sacraments in order that we may have spiritual strength to do. "Be ye DOERS of the Word, and not hearers only." The Episcopal Church exists not just for the spiritual benefit of Episcopalians - it exists to do the will of Christ in the world, that Christ Who came "not to call the righteous, but sinners to repentance."

Have we not all read at one time or another our Lord's parable about the king who made a great supper and invited a lot of people to it? When the supper was ready, the king sent

forth his servants to remind the guests, and to tell them to come to the feast. You remember, don't you, that the guests put out all sorts of excuses, and they just didn't show up? Then the king sent out his servants into the streets of the city, didn't he? Quite a few guests were gathered in, but not enough. So the king sent his servants out unto the very roadsides until He had all the guests he needed.

Quite a familiar story - but not quite familiar enough, perhaps. The more lax of us are well accustomed to being likened unto the guests who made excuse! The analogy is a bad one. We, the members of Christ's Church are the servants in that story. Our job is not to sit down at the banquet, but it is to go out and "compel them to come in", and when we have got them in, then we wait upon them. That is true Churchmanship - that is what will build the Kingdom of God - and not at a niggardly 10% per annum - that is the true following of Him Who came "not to be ministered unto, but to minister, and Who gave His life a ransom for many."

CHURCH SCHOOLS DURING LENT

The Schools of the Church will be studying Brazil and our Church in Brazil during this Lenten Season. Each year the Church selects an area of missionary work for a special emphasis of study by the children in connection with their Lenten Mite-Box Offering. In this way it is hoped that generations of children can be reared who know and understand Missions and have a personal interest in them. During the last three years Church School children have studied our work in Japan, Puerto Rico, and in the rural areas of our own country.

Along with the study of missionary areas is the teaching of the sacrifice

of the penitential season, culminating in the presentation of each student's earning and offering in his own Mite Box at Easter-tide. The Diocese of Northern Indiana has cause for being thankful for the offerings of the children, which last year amounted to \$3,319.00. This money supplements the amounts pledged by adults on the red side of pledge envelopes to meet our Diocesan quota to the National Church and to aid the Missions in our own Diocese.

A Banner is presented to the Church School in Northern Indiana which has the largest per-capita offering. Last

(Continued on page 10)

THE PICTURE ON THE COVER

Christ the King Church, Huntington

The re-establishing of Christ the King Episcopal Church in Huntington came about after a pot-luck supper



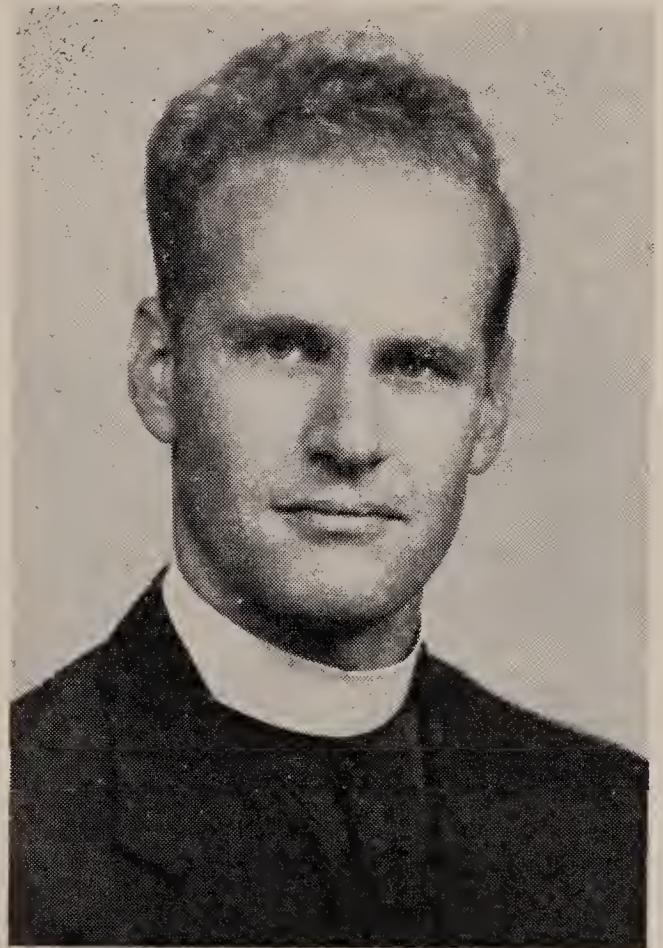
The Present Altar

in the Y.M.C.A. on August 17, 1949. Three previous attempts to found a mission had failed prior to reaching success, but with the groundwork laid by Jack Russell, a Postulant for Holy Orders from Winnamac and Miss Jessie Hunter, former Diocesan Director of Religious Education, the work was given the green light. The initial meeting with Bishop Mallett was attended by eleven interested Episcopalians. The interest was stimulated and at the first Mass in the Engineers' Hall there were 25 present, and for the first time in over 10 years Holy Communion was celebrated in Huntington. Fr. Reid of Marion was the celebrant.

Fr. Reid was placed in charge of the Mission until the group was large enough to need a Priest of their own. The Mission flourished under the guidance of Fr. Reid, and soon weekly Services of Holy Communion with Evensong and an instruction class was part of the regular order of Services. A Church School was organized, and the Faith was carried to all parts of

the city by the children as well as by the adults.

The "first-fruits" of Fr. Reid's teaching efforts were harvested when eleven new members were confirmed on November 6th, 1949. The greatest fruit of such growth that the newly-formed group was able to purchase a large home two blocks from the business district for use as a Chapel, Parish House and Rectory. This purchase was made possible by the generous giving of all the members of the Diocese



Father Barnes

in response to an appeal by Bishop Mallett on the Feast of Christ the King, 1950. The new Chapel was decorated and put to use by the people on December 3, 1950.

Fr. Reid continued to travel regularly to Huntington despite the winter weather - the worst that Indiana had experienced in many years. In June, 1951, the Rev. Hugh Barnes was ordained to the Priesthood by

Bishop Mallett at Howe Military School. Fr. Barnes assumed duties as Priest-in-Charge with the celebration of his first Mass on June 24, 1951, and Fr. Reid, a job well done, was relieved of his extra labor. Fr. Barnes moved into the newly decorated apartment above the Chapel with his wife and son Anthony.

Christ the King continued its growth with eight members being added at Confirmation by Bishop Mallett on September 10, 1951. The total membership is 55, a growth of 500% from the original eleven at the opening meeting.

Sunday Mass is at 8 A. M. Thursday is the day for the Woman's Auxiliary Corporate Communion at 8:15 A. M. followed by a Study Group; Tuesday and Saturday Mass is said at 7 A. M.



FATHER DEXTER
New Rector of St. Paul's Church
Mishawaka, Indiana
and News Editor of The Beacon

The Editor Regrets. . .

Yes, the Editor regrets that quite a few of the Parishes and Missions in the Diocese are making little or no contribution to the work of the "Beacon". We are completely at a loss to understand why this should be - unless it be that the "Beacon" is a diocesan project which some of our Parishes do not think it worth their while to support. We try to make the "Beacon" a diocesan newspaper - but we cannot accept the blame for the fact that so far it has been a signal failure in this respect. Any casual reader of the paper could well be excused for believing that half of our Parishes are totally inactive - which, as the "Beacon" files can witness, may well be the case. When we took over the editor-ship of the "Beacon" we were determined to try to show the Diocese at work, and have the "Beacon" used as a means of mutual interest, encouragement and understanding.

We take this opportunity not only of excepting from the above remarks but also of offering our most sincere thanks to the following Priests and Parishes who by the regularity of their contributions have not only made the columns of the "Beacon" interesting, but also have tempered the Editor's thought:-Fr. Wood, Ft. Wayne; Fr. Mosier, Goshen; Fr. Dexter, Hobart; Fr. Sheridan, Plymouth; Fr. Copeland, S. James', South Bend and Fr. Kappes, Holy Trinity, South Bend. We also have to express our gratitude to those who have taken time to write careful articles for our Columns - Fr. Brittain, E. Chicago; Fr. Olsen, Elkhart; Fr. Wells and Mr. Fritz Alexander, St. Augustine's Gary; Fr. Murphy, Howe Military School; Fr. Barnes, Huntington; Fr. Pearson, LaPorte; Fr. Claudius, Logansport; Mr. Paul Hillsamer, Marion; Fr. Reid, Michigan City.

FROM THE BISHOP'S OFFICE

Dear Church School Teachers:

The Bishop's Letter this year is addressed to the Teachers instead of to the pupils of the Church Schools as the Lenten Season draws near. It is to ask you to stress the importance of the Offering for Missions at this time when we have no Diocesan Secretary to place it before you. The work you can do is of a double nature. You can teach the necessity of the Church promoting missions, and can inspire the young people under your care to give for them. If you do this, you are not only promoting your own offering for this year, but you are continuing the work on the foundations that have been laid to insure a generation of churchmen who will know Missions and give to Missions.

As a by-product of the project you may help your school win the banner for the largest offering. That would make you and your school proud, would it not?

May God bless you and fill you with joy in your chosen field of the Church School.

Your friend and Bishop,
†REGINALD MALLETT

THE BISHOP'S ENGAGEMENTS

Feb. 1. Cleveland, Ohio. Service honoring Bishop Tucker.

Feb. 5-8. Elkhart and Bristol. Town and Country Provincial Meetings.

Feb. 10. St. Andrew's, Kokomo. (Morning)
Gethsemane, Marion. (Evening)

Feb. 11. Ft. Wayne. Quiet Day for Clergy.

Feb. 13. Episcopal Residence. Younger Clergy Conference.

Feb. 17-22. School of Religion, Diocese of Long Island.

Feb. 24. New York City, Church of the Resurrection.

Feb. 26. LaPorte.

Special Offering for St. Augustine's, Gary

Culver,* Col. Kitts.....	\$ 12.50
Elkhart, St. John's.....	125.89
Fort Wayne, Trinity.....	195.89
Gary, St. Augustine.....	78.45
Gary, Christ Church.....	50.00
Gas City, St. Paul.....	10.00
Goshen, St. James.....	12.87
Hammond, St. Paul.....	64.10
Hobart, St. Stephen.....	19.50
Huntington, Christ the King.....	24.00
Howe, St. Mark.....	25.00
Kokomo, St. Andrew.....	33.55
LaPorte, St. Paul.....	26.00
Logansport, Trinity.....	27.55
Mishawaka, St. Paul.....	75.00
Peru, Trinity.....	19.10
Plymouth, St. Thomas.....	103.00
South Bend, St. James.....	169.12
South Bend, Holy Trinity.....	42.50
Warsaw, St. Anne.....	13.60

TOTAL.....\$1193.32

This offering was made on the Feast of Christ the King, designated each year according to Canon for a Missions project. It will be used to reduce the debt on the new Rectory. The balance which will be due on May 1 is \$7765, and there is an FHA loan on it in the amount of \$6400. That leaves a difference of \$1365, and if this is paid by April 1 it will clear the equity with the present owner, the title can be transferred, and the property can be made tax free. It will be seen that they still need \$172, and the Bishop and Fr. Wells are leaving no source untouched to accomplish this.

The Bishop has been advised that prayers were offered at Mass at the following Cathedrals for the Diocese of Northern Indiana:

Cathedral Church of Ss. Peter & Paul, Washington, on May 20, 1951.
The Cathedral Church of Christ in Canterbury, England, on August 22, 1951.

The Collegiate Church of St. George the Martyr, Jerusalem, August 26, 1951.

THE WOMAN'S AUXILIARY

Every churchwoman in Northern Indiana is urged to make plans now to be in Ft. Wayne on April 30th for the annual meeting of the W.A.

Three delegates from this Diocese will be elected to attend the Auxiliary triennial in Boston next September. The Deanery presidents, Mrs. C. O. Bauer of Hammond, Mrs. Ralph Curtis of Howe, and Mrs. L. A. Gorham of Huntington, are the nominating committee for the delegates. Our president, Mrs. Paul W. Kerr of Elkhart, and our United Thank Offering Custodian, Miss Marion Dunn of Michigan City will attend the triennial ex officio. Five alternate delegates will also be elected by the annual meeting. Please remember the date, Wednesday, April 30th, 1952, at Ft. Wayne.

Women of St. James, So. Bend

With the formation of three new guilds, the women of St. James' Church, South Bend, are bringing more women into active membership in the work of the Church. St. Martha's Guild, composed of business women, was organized last fall. An organization meeting was held on Jan. 20 for a guild as yet unnamed, whose members will be the young mothers in the Parish. The third guild, St. Monica's is the outgrowth of a Christmas tea given in December by the women of St. James' to honor the elderly and invalid women of the Church. Although these women will not be able to meet together often, a committee will keep them in touch, with the activities of their organization. The Women of St. James' feel that these women, many of whom have been among the most active workers in the past and now must

bow to age or illness, deserve to be recognized and cherished. Mrs. T. Dale Swem of St. James' Church has been re-elected President of the South Bend Auxiliary.

St. John's Auxiliary, Elkhart

The second annual bazaar held by the women of St. John's Auxiliary last November was reported even more successful than the first one. Many of the women of St. John's contribute their talents towards this project throughout the year. The new president of the Auxiliary for 1952 is Miss Mary Labour, who succeeds Mrs. Edward H. Beardsley. The Elkhart Auxiliary divides itself into eight sections, three of which meet monthly in the evening, the others in the afternoon. More than thirty members are enrolled in each section.

HELP WANTED!

We need more news from Parish Auxiliaries! Don't hide your light—let us all share our experiences and even our dreams. Parish Presidents, please have your "Beacon" Correspondent send your news to Mrs. R. L. Moore, 1421 Wall St., South Bend.

The Bishop draws attention to the fact that St. John's Elkhart, presented 116 candidates for Confirmation in the space of 364 days!

Details of these Confirmations are:

Nov. 26, 1950, 29 candidates.

May 27, 1950, 46 candidates.

Nov. 25, 1951, 41 candidates.

THE ORNAMENTS RUBRIC

A correspondent writes "What is the Ornaments Rubric? Where can I find it?"

The brief answers to these two questions are (a) the Ornaments Rubric sets forth what shall be the vestments of the clergy and the appurtenances of Divine Worship, and (b) you can find it in the English Prayer Book.

Mention of the English Prayer Book does not mean we can sit back with a sigh and say "That doesn't concern us, thank goodness!" If you read the Preface to our Prayer Book you will see that the Church in America does not intend to make any departure from the English Church in any matter of faith or practice. So, although we do not find it in our Prayer Book, it is binding upon us as setting forth the usages of the Anglican Communion of which we are part.

The English Prayer Book quite definitely lays down that "the chancels are to remain as in time past". Whether this could be interpreted as a condemnation of modern Church buildings with a centrally placed Altar is a matter of very doubtful dispute. It certainly does mean beyond all doubt and argument that the Sanctuary must be arranged in such a way as to allow Mass to be celebrated in the way it has always been celebrated.

The Ornaments Rubric lays down that the ornaments of the Church and the vestments of the priest shall be retained and "be in use" as they were "By act of Parliament in the second year of the reign of King Edward VI."

From contemporary Church inventories we know exactly what those ornaments were. They included such things as thuribles, monstanches, sacring bells, vestments and many other things which the unlearned are apt to

condemn as "not being in the Prayer Book".

We must realize that the Church of England—from which we take our origin—was not founded at the Reformation it was founded by Christ Himself. During its fifteen hundred years of life certain abuses had crept in—or, rather—had been forced upon it. The intention of the Prayer Book it to maintain the historic Church, and to do away with all those things which had crept in, most chiefly due to the following of the mediaeval Bishops of Rome from whose "detestable enormities" the first Prayer Book besought deliverance.

Perhaps the fairest comment upon the Prayer Book was made by Samuel Pepys writing in the year 1661 or 1662 - I forgot which. He attended a Roman Mass, and found it "but little different" to the Mass of the Church. Samuel Pepys was not a religious man, nor did he have any very definite opinions on matters of liturgics. He did however, enjoy a good sermon! However, he was more or less prepared to tolerate the Romans because they had a Mass similar to that of the Church. Alas, how times have changed!

Just as an aside, and most assuredly not to occasion strife; did you know that our most popular ornament—the Altar Cross—is according to Anglican Use, absolutely illegal? Did you know that priests, according to ancient Canon, are required to "top off" their slumber wear with a nightcap of black stuff?

There are hundreds of little things like these which have to be taken into consideration before we begin to lay down the law as to what ought not be in Church. To all our would-be liturgiologists we offer one word of advice—
"CAREFUL!"

FATHER PEARSON TO LEAVE LAPORTE

On the first Sunday in February the Rev. Eric Pearson, Rector of St. Paul's Church, LaPorte, announced to the



Father Pearson

congregation that he had accepted a call to become Rector of St. Luke's Church, Kearney, Nebraska. He expressed his deep appreciation for the many kindnesses shown to him at LaPorte, and explained some of the reasons why the call to work at Kearney had come in such a way that he felt an obligation to accept it.

Fr. Pearson came to Northern Indiana in 1948 from Diocese of Oxford, England, and has been rector of St. Paul's, LaPorte for the last three years. During this time much has been accomplished in building up the life of the Parish, and in putting the Church building and property into a good state of repair. The parish pledging and the budget have been more than doubled, increasing from \$4500.00 in 1948 to \$9500.00 in 1952, and the missionary giving has increased in the same proportion. A long standing mortgage on the parish house has been paid off, and during the past six months \$3400.00 has been given or pledged towards \$6000.00 required for new heating plants.

Improvements to the Church prop-

erty have included the interior decorating of the Church, the painting of the parish house and rectory, the remodeling of the rectory kitchen, and the furnishing of a rector's office. The congregations have increased and a Family Eucharist at 9 a. m. on Sundays, followed by a parish breakfast, has been established, in addition to other Services. During the past three years the Church has received many beautiful gifts, including five sets of eucharistic vestments in the liturgical colors, and some fine adornments when the Lady Altar was moved from a side wall and placed at the top of the south aisle.

Fr. Pearson and his family will be leaving LaPorte after the Ash Wednesday Services, and will be moving to Nebraska in time for the first Sunday in Lent.

Church Schools During Lent

(Continued from page 4)

year St. James', South Bend won this award. On April 27 this year the annual Church School Rally will be held, at which, in addition to the banner, the Bishop's Honorable Mention Awards will be given. Last year the awards went to:

Grade 2, St. Paul's, Mishawaka. Sharon Ream, St. James', South Bend. Mary E. Beard, St. Paul's, Mishawaka. Junior Workshop, Trinity, Ft. Wayne. Luella Jewett, St. Paul's, Hammond. The parents of St. James', South Bend, for the best Co-operation.

The goal which the Church Schools of Northern Indiana will be trying to meet this year is \$3500.00. A Lenten Manual prepared by the Department of Christian Education of the Diocese has been prepared and sent to all Parish priests for distribution to the Church School Teachers.

Disconnected Jottings

On page 2 we have printed an Order Form for your convenience in obtaining a copy of Fr. Sheridan's book "Journey to Priesthood". We reviewed this book in our last issue, and expressed the conviction that every member of our Diocese should read it. Mature reflection leaves us in exactly the same state of mind. If you have not yet got your copy, use the order form at once. This book is good.

Ash Wednesday, the first day of Lent, falls on the 27th of this month. We hope that everyone will endeavour themselves to keep a good and holy Lent. Wednesdays and Fridays are days of abstinence during Lent - in other words, no meat! People often ask what is the Biblical authority for Christian fasting. This matter was first brought up by sympathizers with the Pharisees, who asked the Master why his disciples did not fast. He replied that the wedding guests did not fast while the Bridegroom was with them, but the days would come when the Bridegroom would be taken away "and then shall they fast". Fasting is not a pious custom - it is an obligation laid upon us by our Lord Himself.

Our next issue will be in the nature of a "Youth Issue". We are anxious to have reports from every Parish and Mission on the work of their Church School and Young Peoples' Fellowship. We will also carry advance notices of the Howe Young Peoples' Conference and the Diocesan Junior Camp. If your Parish is going to run a Vacation Bible School or anything in that nature, please let us know, if you want publicity on it. Secretaries of Church Schools and Y.P.F. Groups are urged to send in a write up, and tell us about themselves.

This Seems Vaguely Familiar! ! !

Once more the Fort Wayne "Parish Reminder" comes up with a honey! The credit for the discovery of this little masterwork must go to Fr. DeGraff, who entitles it

"WHY I DO NOT ATTEND THE MOVIES"

- 1) The Manager of the theater never called on me.
- 2) I did go a few times, but no one spoke to me. Those who go there aren't very friendly.
- 3) Every time I go there they ask me for money.
- 4) Not all folks live up to the high moral standards of the films. (Some do I'm afraid! - Ed.)
- 5) I went so much as a child I've decided I've had all the entertainment I need.
- 6) I don't care for some of the people I see and meet at the theater.
- 7) The performance lasts too long; I can't sit still for an hour and three quarters.
- 8) I don't always agree with what I see and hear.
- 9) I don't think they have very good music at the theater.
- 10) The shows are held in the evenings, and that's the only time I am able to be home with the family.

If the Editor were asked to add a number 11 it would be "You can't smoke there, either".

It is no great matter to live lovingly with good-natured, with humble and meek persons; but he that can do so with the forward, with the wilfully, and the ignorant, with the peevish and perverse, he only hath true charity.

(Jeremy Taylor)

NEWS FROM THE PARISHES

Trinity, Ft. Wayne

Preaching at two morning Services on Sunday, January 13 was the Very Reverend William H. Nes, Dean of Nashotah House Seminary. Dean Nes' subject was "Training Men for the Priesthood".

St. James', Goshen

A Committee appointed by the Vestry of St. James' Church, considering of Ray Buck, Milton Latta and Paul Underwood, are making plans for the re-decorating of the Church by Easter. Money in the Decorating Fund now amounts to \$1620.00, with \$1000.00 more assured.

Fr. Mosier announces that 70 priests from the Province of the Mid-West will visit St. James' Church, Goshen and St. John's Church, Bristol, which he serves, in connection with their studies of the Town and Country work of the Church at the conference to be held at Elkhart on February 6.

Trinity, Logansport

Thursday evening, December 13 was marked by Trinity Friendship Dinner, an activity for the families of the Parish and their friends, designed to introduce new people to the Parish circle. 60 people enjoyed a turkey dinner and then spent the rest of the evening socially.

On Sunday, December 16th the Church presented its third annual Christmas Pageant. "The Beacon"

will carry a picture of this in the next issue, which will be our "Youth Number".

St. Stephen's, Hobart

Meeting in the home of Mr. and Mrs. Kenneth Halstead on Sunday evening, January 13, members of the Church combined their annual business session with a farewell party for Fr. and Mrs. Dexter, who were leaving for Mishawaka. Members of St. Stephen's Guild and St. Mary's Guild assisted the hostess at a buffet supper. Mrs. Byron Findling presented Fr. and Mrs. Dexter with a gift from the two guilds, and John Dudley presented a gift from the congregatoin.

A Prayer for Lent

O Almighty God, whose mercies are infinite; We implore thy pardon, and entreat thee humbly to shed the grace of thy blessing upon the penitential exercises which we, with all the faithful, practise at this holy season; and, whilst we chasten and mortify our bodies, do thou shed upon our souls the joy of a good conscience, and of a sincere and holy devotion, so that, subduing all earthly desires and all irregular appetites which attack the purity of our hearts and the innocence of our souls, we may the more easily apply ourselves to things heavenly; and this we beg through the mercies of Jesus Christ thy Son our Lord.

THE BEACON

OF THE CHURCH IN NORTHERN INDIANA

MARCH 1952



Nativity Scene from Christmas Pageant, Trinity Church, Logansport



*A Model Church used in Gethsemane Church School, Marion
for teaching purposes.*

THE BEACON

of the Episcopal Church in the Diocese of Northern Indiana

Published monthly except July, August and September at Marion, Indiana by the
Department of Publicity for the Diocese of Northern Indiana

SUBSCRIPTION PRICE, FIFTY CENTS A YEAR

Entered as second class matter October 1, 1951 at the Post Office at Marion, Indiana,
under the Act of March 3, 1879

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1304 South Washington Street, Marion, Indiana
Telephone Marion 2305

All feature stories and pictures should be sent in directly to Father Reid at least 30 days in advance of day of publication.

Parish News Notes should be sent to Father Dexter on or before the 18th day of the month preceding issue.

All other matters, including change of address, new subscribers, etc., should be referred to the Secretary.

Volume VII

MARCH 1952

Number 6

RESERVATION FORM

Please fill this form fully and accurately, and mail it to "The Beacon",
1304 South Washington Street, Marion, Indiana, with a remittance for \$2.00.

Please reserve a place for me at the
(Check which you want)

☐ Howe Conference

☐ Diocesan Youth Camp

Name _____ Sex _____

Address _____

Check below against what applies to you—

☐ I am confirmed.

☐ I have been to Howe before.

☐ I have been to Youth Camp before.

MY AGE
IS

If you send cash, register your letter. If you pay by check, money order, or bond transfer, make it payable to "Diocese of Northern Indiana." Unless you have an "A" Rating in Dun & Bradstreet, we cannot allow credit.

FROM THE EDITOR'S DESK

A LETTER TO YOUNG PEOPLE

Dear Young People:

We are always hearing things derogatory to young people. Apparently you are not the people your elders were at your age. You are so irresponsible, so disrespectful, so stupid, so unworthy and so everything else that you are nothing more or less than just one big Teen-age Problem. In fact, it seems to me that you are such a worthless bunch that your parents ought never to have brought you into this world. But they did, and here you are, so I suppose we must just make the best of it.

Of course, if you care to look back into history — quite recent history, too — you will see that your elders didn't do a very good job either! As a matter of fact, they did such a bad job that you have to start life in this world with two strikes against you. After all, you can't be blamed for two world wars in a life-time, can you? Nor can you elder boys be blamed for the fact that your elders have made such a mess of the world that you must interrupt your higher education and your start in life for a period with the Armed Services.

It isn't your fault either that Church-going and Churchmanship are a little out of fashion. It was your elders who started that game way back in the 1920's.

You see, I'm not an old man — I suppose I'm kind of middle-aged — and I grew up with your elders and saw them grow up. It wasn't a particularly pleasant sight either. They were pretty juvenile in a lot of ways.

And brother, the things their elders said about them. They deserved it too!

I don't want to be cynical, but I've rather lost faith in my own generation. For the most part they are pretty active when it comes to getting things for themselves, but when it comes to doing things for others, that's when you begin to get no place fast. They aren't all like that, of course, But a lot of them are.

I'm afraid that your elders have left you a pretty rotten set of standards to live up to. What do you really and honestly think of parents who send their kids to Sunday School, but seldom if ever come to Church themselves? It's a rotten example, and you know it. Deep down they know it too. They don't care, because they don't have the moral fiber to care, and that's the rather harsh truth.

What it amounts to is this. If you want a better world you'll just have to go out and make it yourselves. You'll have to show more wisdom than previous generations — but that's the easiest part of the task, for you would have all the ado in the world to show any less!

You'll have to have a lot more enthusiasm, but that won't be hard either. And you'll have to equip yourself with a different sense of values — and that's the hard part, for your elders have left you very little to go on.

Of course, there is always Christ. That is true, just so long as you can be smart enough to pull aside the curtain of worldliness which my generation has put in front of Him, and try to see Him as He really is.

My generation has talked a lot about the "Golden Rule" (especially when they wanted to pull a fast one) and living the Christ-like life. But it never got much beyond the talk stage. They even talked about Christian forgiveness — especially when someone outsmarted them, and they didn't have the wit to hit back and make it stick.

You see, to a lot of people, Christianity is just a theory you can more or less guide your life by. And, as a theory, Christianity is a complete wash-out (like all the other theories). We had a theory about the League of Nations after World War I. Now we have a theory about the United Nations. The United Nations will fail, just the same as the old League did. You wait! Adolf Hitler had theories — so did the Emperor of Japan. Stalin has theories too — only his seem to be working, for the moment. At least, he has us wondering, which is more than the Church can do. In this world fear of Joe Stalin, who is a typical product of his generation, is a much greater force than love of Jesus Christ, Who was a by no means typical Product of His day and age. It shows the sort of world this really is, doesn't it?

You see, Christianity is not a way of living — Christianity is life itself. We don't try to live like Jesus, we let Christ the King reign in our mortal bodies and offer our souls and our very selves to Him. And that isn't theory — that's action. That is the difference between the Apostolic Church and the Church of the arm-chair and slippers brigade of to-day.

I know that some of you do some pretty fool things at one time or another. I've done some odd things myself in my time, and I can sympathize, although I cannot condone. (And that's only because I'm a priest). But I also know that the

whole future of the world depends upon you, and, like I said, I and people like me have made this world so that you have two strikes against you. So don't try to follow in my foot-steps or in anyone else's, but rather use the keen mind which God has given you to see where we have gone wrong, and, when your time comes, have the strength of character and the will to DO something about it. And then go out and DO it.

I can only give you one tip. All down the ages the world has tried all sorts of remedies, save one. It has never really tried *real* Christianity — theories and versions, yes — but the real, genuine thing, never. Are you big enough to learn Christ (not learn *about* Christ) and establish His Kingdom. Will you try real Christianity?

As I said, maybe I am a bit cynical. I think you will agree I have reason to be. But I'm not blind. Don't you be blind either. Just show a great deal more love for God than the generation which produced

Your friend and editor,

DAVID A. REID.

The Mite Box Offering

We hope that the Church Schools are working hard at their Lenten Mite Box Offering. The Editor's own Church School is striving fearfully and wonderfully to make a record offering. The children hope to win an award for the first time in many years.

The thing for children in other Parishes to do is to work so hard that Marion won't get an award this year either.

But, joking aside, the real thing we have to do is to work not for a reward, save for the reward of knowing that the Church is being built in far off Brazil.

FROM THE BISHOP'S OFFICE

Tri-State College Students Assist The Mission at Angola

Last year Bishop Mallett spent Shrove Tuesday and Ash Wednesday at Angola, where the Episcopal Church has no work at the present time. He met with townspeople and the students of Tri-State College and celebrated the Holy Communion at 7 A.M. for Episcopalians in the Methodist Church Building. This building was loaned through the courtesy of the local Methodist pastor. About 35 people were interested and attended. The work was placed by the Missions Committee under the direction of Father Murphy at Howe, as this was our nearest Episcopal station. Father Jennings has been over several times to celebrate the Holy Communion.

The nearest parish of the Episcopal Church, however, is at Coldwater, Mich., and the Rev. Maxwell Brown became interested and offered to do anything he could to assist us in establishing a Mission at Angola. He did this with the full cooperation of the Vestry of his parish and of Bishop Whittemore. Northern Indiana is grateful for this practical expression of oneness of purpose and fellowship between the two Dioceses.

In addition to the early celebrations of the Holy Communion, Fr. Brown goes over every Sunday night for Evening Prayer. The College is at present providing facilities for the Episcopal group in the Student Activities Building. Response has been very encouraging from the students, and a number of townspeople are showing active interest in the Mission.

During Lent the Services are held

at 2 P.M. on Sunday afternoons, and in order to emphasize the missionary aspect of the Episcopal Church, and the World-Wide spread of the Anglican Communion, a special type of Service has been planned. Students from various parts of the world are being asked to give talks on the work of the Church in their home Parishes. The talks will be in place of a sermon. Some of the students scheduled to speak are:

John Palmer from Jamaica

Cyprian Francis of Trinidad

Henry Chang from Hong Kong

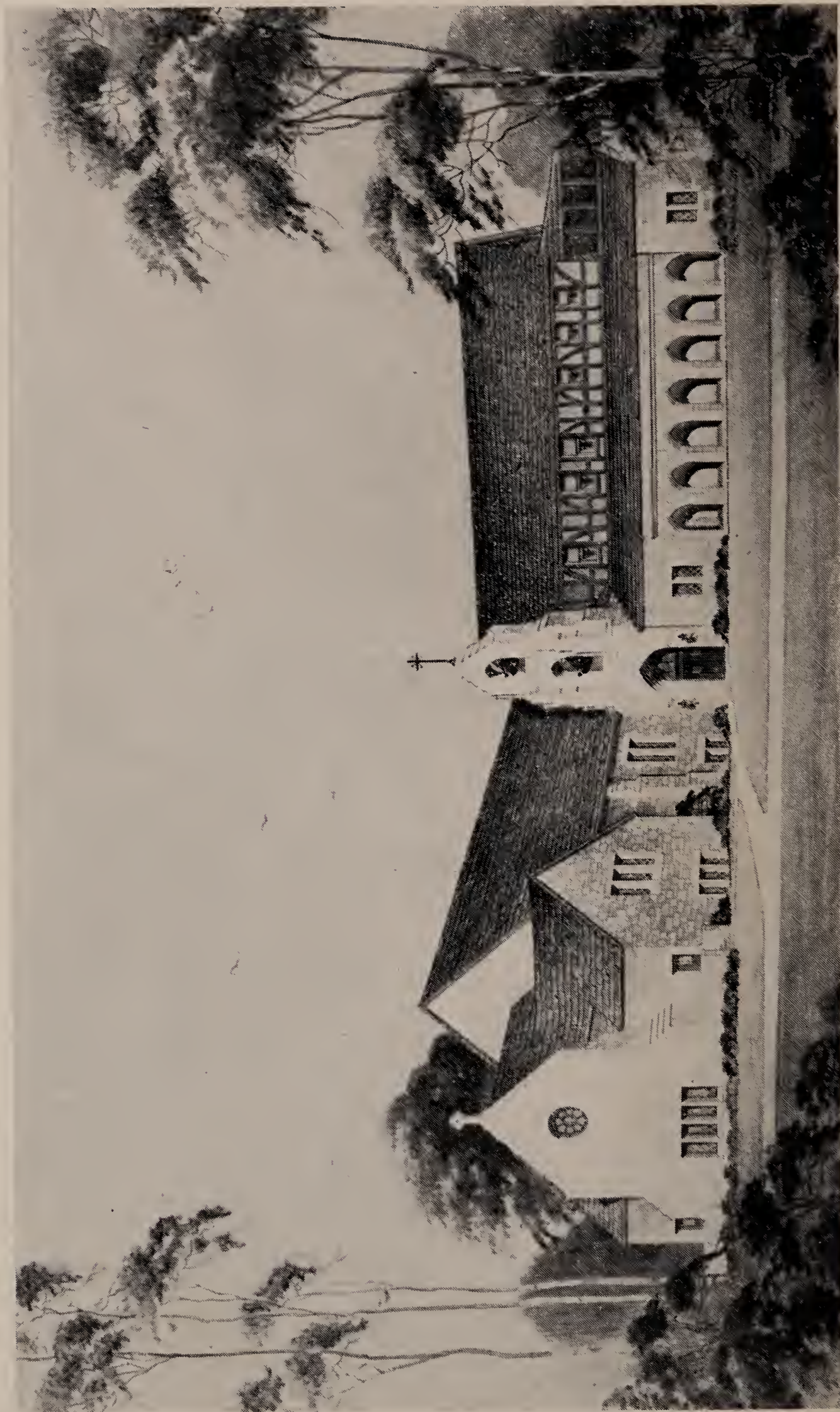
Walter Lord of Alaska

It is anticipated that others will also speak. Each of these men has been active in Church work in his own Parish and it should help the congregation at Angola to better understand Christ's command: "Go unto the ends of the world."

Robert Royster, of 535 W. Sycamore Street, Kokomo, Indiana, has been named the Charles Palmerston Anderson Scholar at Seabury-Western Theological Seminary, Evanston, Ill., according to seminary officials.

The recipient of this award is designated annually from the middler (second year) class by the dean and faculty. The selection is made on the basis of notable scholastic achievement, promise, and other general qualifications. A bronze medal is included in the award.

A candidate for Holy Orders from the Diocese of Northern Indiana, Mr. Royster is a graduate of Purdue.



PROPOSED NEW PLANT, ST. ANDREW'S, KOKOMO

THIS MONTH'S PICTURE

ST. ANDREW'S, KOKOMO

In 1885 the first Episcopal Church Service was held in Kokomo by the Right Reverend David Buel Knickerbacker, then Bishop of Indiana, in the old Congregational Church. At that time the population of Kokomo was about 4,000.

On July 1st 1891 steps were taken to purchase a property and the cornerstone was laid March 3rd, 1893 and on May 1st the same year the church was dedicated. Then came the depression in the same year and the funds raised to pay off the indebtedness which had been invested were lost in the financial upheaval of that period. It was a staggering blow, but loyal hearts and true rose to the occasion and carried on in the face of great difficulties and to them we owe a sincere debt of gratitude.

In 1902 a church property was again purchased and a building was erected to serve for worship and the varied activities of the mission. In 1922 the mission became a parish. This building was removed from the site in the center of the city to its present location on West Superior St. in 1929.

On January 8th of this year St. Andrew's Vestry signed a contract with Gwaltney Brothers of Lebanon, Ind. to build the new St. Andrew's. This was announced at the annual parish meeting and the entire group stood with one accord and sang the "Doxology".

In March of 1951 a rectory was purchased, thereby releasing the former rectory above the church for church school uses. Seven classes removed from the guild hall to the former rectory. Then a primary department was organized of three classes under a staff of five teachers. Varied materials are used with care-

ful directional teaching of the Church in this department. In the main school, St. James Lessons are used and are worked out in detail. For the High School group the Pittsburgh Plan is used and found satisfactory. The adults class uses the Bible Class and Home Department Quarterly, H. M. Jacobs Co., of Philadelphia, Pa. publishers. There is a monthly meeting of the officers and teachers of the entire school and all church school matters are considered and worked out in detail. The Church School has an award system of various ribbons for attendance, memory work, prayer chart, etc. given out quarterly. Every month there is parents day in some class and on that day, parents are invited to sit in on the lesson period. This has been found very satisfactory, thereby creating more interest among parents for the church school. This year we have one basketball team playing in an interchurch league sponsored by the various churches and the YMCA. St. Andrew's team at present is flyweight.

A Junior choir sings at the family service Sundays at 9:30 a.m. During Lent, there is a children's service on Wednesdays' where instructions are worked out by the children taking part in various acts from the Bible and the Prayer Book.

The youth group is the Lambeth Crusaders and meets Sundays for Evening prayer and fellowship at 5:00 p.m. an active group and doing many things in and about the Church.

A unique group is the Bible study group composed of men searching the Scriptures. The group meets on the third Monday of each month and spends two and one half hours in study, then they have a cup of tea. We also, have a Dart baseball team in

(Continued on page 10)

THE WOMAN'S AUXILIARY

Annual Meeting

The annual meeting of the Woman's Auxiliary, Diocese of Northern Indiana, will be held on April 30, in Trinity Church, Fort Wayne. Please disregard any other dates you may have heard because the meeting will be held on Wednesday, April 30. The program details will be printed in the April issue of The Beacon.

Racine Conference

Four women from this diocese attended the annual Leadership Training conference at Racine, Wisconsin, in January. Delegates from the 13 dioceses which make up the Fifth Province attended courses designed to help them carry out the program of the Woman's Auxiliary, which is, of course, the Church's program. The delegates were: Mrs. Paul W. Kerr, Elkhart, Diocesan president; Mrs. Ralph Curtis, Howe, South Bend Deanery pres. Mrs. Willard Smith, Mishawaka, Diocesan Chairman of Christian Social Relations, and Mrs. T. Dale Swem, president of the Women of St. James, South Bend. (Note: Although all the delegates were from the South Bend deanery, it was not so planned. Delegates from other deaneries found it impossible to attend and substitutes in their locality could not be found.)

Mrs. Dorsey, Provincial president, and the Executive board, planned a most inspirational program which included Bishop Page of Northern Michigan; Father Williams, assistant rector of Christ Church, Indianapolis, who served as chaplain and instructor; Mrs. Heath, member of the National Executive board; Dr. Switz and Mr.

Lawson, who conducted courses on Christian Group Dynamics and How To Teach Adults. There were also workshops on all departments of W.A. work.

"When You Lead Worship" was the course which Mrs. Heath conducted. In the discussions which followed as a part of the course, it was generally agreed that more emphasis should be given to devotions than has been heretofore. The chairman of devotions, or committee, is urged to make careful preparation before each meeting, regardless of the size of the meeting. We must realize that only when we place ourselves under God's direction and consciously try to be of His Mind can we hope to make our work effective. Prayer groups were discussed and highly recommended for every parish. Each parish devotional chairman was urged to obtain and use the packet for Leaders of Worship and the pamphlet "Schools of Prayer for Leaders and Learners." Both are available for a nominal sum by writing to The Book Shop, 281 Fourth Ave., New York 10, N. Y.

Mrs. Ralph Curtis attended the workshop and discussions led by the Department of Personnel. She urges us to realize the importance of finding the best possible women for Church work. It is our responsibility no less than our clergy's. There are many kinds of work: Church Secretary, Doctor, Nurse, Teacher, Technician, Social Worker, Professional Woman Church Worker, Deaconess, Sister. We must know about the Church Training Schools, necessary qualifications, scholarships, and salaries. Some of our students are eager

to make summer plans. Let us acquaint ourselves and them with the Student Service Projects for the summer sponsored by the Church. There are work camps in Europe; settlement houses in large cities; Daily Vacation Bible schools in Maine; missions in Virginia; Students-in-Industry; work in mental hospitals; Caravans in Canada. Here both young men and women can make real contribution to the lives of youngsters and adults and can have a wonderful time doing it. Can't we in the Diocese of Northern Indiana produce one or more students for this important Church work. Send names of interested students and requests for additional information to Mrs. Ralph Curtis, Howe, Indiana.

Mrs. Smith, who attended the workshop on Christian Social Relations conducted by Mrs. Milliken, provincial chairman, reports: "We as humans have been described as social animals, and as a result Christianity is a social religion. Our faith is not an individual one but for all who live with their fellowmen. We work, play and worship God and try to live according to the teachings of Christ. This arbitrarily sets personal and corporate standards for social living. It is our effort to understand and act upon these standards which creates Christian Social Relations. The national program seeks to unify, develop and prosecute the social relations of the Church in four main areas of concern. These are: Social education and community action; Church in urban and industrial areas (being a good neighbor to the new people in the parish, learning to accept them and adjust to them when they seem to be "different"); health and welfare; world relief and inter-church aid, replacing of clergy and rebuilding churches in war torn areas (our United Thank Offering helps here). What I heard about Christian Social Relations and

the exchange of ideas regarding this program were an important part of what I learned at Racine, but my lasting memory is of the fellowship I enjoyed with the women who attended the conference."

"To any parish auxiliary president who is discouraged with what she is accomplishing I heartily recommend that she attend the Training school," reports Mrs. Swem. "She will come away filled with new inspiration and ideas. The DeKoven Foundation's modest brochure states 'The foundation presents an opportunity for rest, quiet, study, prayer, retreat, vacation and conference.' The Leadership Training school was all this and more. Starting with Holy Communion and ending with Compline the day was packed with inspiration. Father Williams' Faith of the Church was the keynote. He challenged all to deepen their faith through prayer, worship, service and Christian vocation. Practical suggestions came out of Mrs. Heath's sessions, and the departmental workshops gave the ABC's of activities to be carried on in each department. Demonstrations of Group Dynamics and discussions on How to Teach Adults gave new techniques to use in meetings. (Special note: The new film on Alaska would be wonderful program material.) The two evening sessions reached new heights with "Poetry of the Bible" and "The Hymnal Outings the Ages."

Among the Parish Auxiliaries

St. Paul's, Hammond, has launched a visiting plan, calling upon each new woman in the parish and making her welcome. The March meeting of the auxiliary will be a Quiet day.

St. Mark's, Howe, held its annual Choir Feed for the choir and acolytes Feb. 17 in the Parish House. At the February auxiliary meeting Mrs. Kenneth Willard reviewed the chapter,

"Christ in the Bible," from the book THE HOLY SCRIPTURES.

Good news is always welcome and this news is an inspiration to all of us. The Second annual Gift Mart, held by the W. A. of St. John's church in Elkhart, reports a profit of \$2,645.89. It was a success not only financially, but socially and visually, and represents co-operation from all the women of the auxiliary. Ellen B. Weaver writes. "Long hours of work during the summer and early fall months of planning and sewing were well repaid in development of mutual interests and furthering personal acquaintance, as well as doing the work of the Church. And what do you hear now at the group meetings? More and better ideas than ever for the third Gift Mart."

Howe Conference

An important letter to all parish presidents has gone out from Mrs. Clyde C. Hare on the Howe Conference for Young People, June 15. Mrs. Hare urges auxiliaries to offer half-scholarships to the conference, in order to have the Diocese well represented by young people from every parish and mission. These scholarships should be offered to those who would benefit by the training and who might become helpers or leaders later. The cost last year was \$14 per person, not including transportation. With the rising cost of living this amount may go up a dollar or two, which fact should be considered when the money for scholarships is set aside. "It doesn't matter HOW a young person arrives at stability in his life but the big matter is that he ARRIVES," Mrs. Hare counsels. "Now you are offered the opportunity to help young people of your own choosing to realize in their lives God's wonderful stabilizing power through the medium of His Altar."

ST. ANDREW'S, KOKOMO

(Continued from page 7)

the inter-church and YMCA league of Dart Baseball Teams. Games are played once a week. St. Andrew's Church Men's Club meets on the fourth Monday of the month for a dinner meeting and a speaker. They have heard Bishop Mallett and Fathers Wood and Wells give splendid messages. The Order of St. Vincent of Acolytes composed of nine members served with great faithfulness at the Altar for the services Sundays and on special occasions. Troop No. 74 Boy Scouts is sponsored by the men's club meets Tuesdays in the guild hall. A Brownie Troop meets on Thursday afternoons of each week. A Cub Pack is in the formation period and will eventually start operations.

The Woman's Auxiliary meets once a month with an excellent program covering the five fields of service, parish, community, diocese, nation and the world. At a recent meeting, Father Brittain, rector of Trinity Church, Peru gave a splendid talk on Christian Education. The rector, during Lent leads the members in a quiet day. Four parish guilds are active in their field, St. Agnes', St. Andrew's, St. Anne's and St. Elizabeth's. In Lent the guilds follow a course of study.

In June of each year, St. Andrew's has a fully organized and graded Daily Vacation Bible School for two weeks. The entire program is carefully worked out by the teaching staff and officers.

Reverend Peter Dennis, Rector
St. Andrew's, Kokomo, Indiana

He who does all, even the commonest things, as in God's presence, is still working for God, although he may appear to do nothing of much importance.

THE CHURCH SCHOOL PROGRAM AT TRINITY CHURCH, FT. WAYNE

By The Rev. George W. DeGraff, Assistant Rector

The acquisition of an additional building has resulted in a 50 per cent increase in Church School attendance and a considerable increase at the nine o'clock Parish Family Eucharist this fall and winter at Trinity Church, Fort Wayne. The building, known officially as the "Trinity Episcopal Church School Annex" — "The Annex" for short, was purchased last summer and is adjacent to the Rectory which is attached to the parish house and church. It makes possible a complete Church School from Pre-Nursery through Adult Bible Class at nine o'clock, a second section of the Junior Church School at eleven, individual classrooms for each grade, a Children's Chapel and meeting room, and an Audio-Visual Aids Room.

In an area the size of Fort Wayne and vicinity with a population of about 140,000, only one parish, and some families coming from a distance of five or six miles, the transportation problem was acute. Public transportation on Sundays was and is inadequate to serve the needs of churchgoers, and it does not reach many of the outlying districts. Prior to the acquisition of the Annex, it was necessary because of lack of facilities in the parish house to divide the Church School into two sections, Senior and Junior, meeting at nine and eleven o'clock, respectively. This meant that families having children in both sections had to be shuttling back and forth all morning; and with only fifteen minutes between the end of one session and the beginning of the next, many families who live at some distance were unable to make it, and others were unwilling or un-

able to make the effort. This resulted in many children attending only sporadically if at all. There was no way in which the facilities of the parish house could be expanded to serve a larger number, and for two years the parish rented a trailer classroom from the Associated Churches of Fort Wayne to augment its facilities somewhat.

The Rector, the Rev. George B. Wood, and the Vestry studied the situation and tried unsuccessfully for two years to acquire additional facilities to solve the problem, but it was not until the spring of 1951 that the most desirable property became available to the parish at a reasonable figure. The parish responded generously to an appeal for funds (without an intensive campaign), closed the deal in the early summer, took occupancy in the late summer, did some remodelling and considerable redecorating with the aid of numerous volunteers, and opened the Annex at the opening of the Church School on September 9. The building was blessed and dedicated by Bishop Mallett on September 30. Additional remodelling and redecorating are still in progress, including re-wiring.

There are individual class-rooms in the Annex for a Pre-Nursery (toddlers), Nursery (three-year-olds), Kindergarten (four- and five-year-olds), and first through sixth grades. The Junior Church School (Pre-Nursery through third grade) reports directly to the Annex at the beginning of each section. There is a service in the Chapel for the Primary Department (first three grades) and another service later for the Kindergarten. The Nursery has prayers and hymns in-

formally in its own room. Classes, rest, and games are so arranged as to occupy the time constructively and to prevent the over-tiring of the children. At the nine o'clock section, which lasts one hour and forty-five minutes, milk and cookies are served in mid-morning. The eleven o'clock section lasts from an hour to an hour and fifteen minutes, depending on the length of the eleven o'clock service in the church.

The Senior Church School (fourth grade through high school) reports to the church with parents and other adults for the nine o'clock Parish Family Choral Eucharist which is sung by the Junior Choir and celebrated by the Assistant who gives a five-minute Homily in place of a sermon. The service is planned to be and usually is over at precisely ten minutes of ten with the aid of the Rector who comes in to administer the chalice. A light breakfast of juice, sweet-rolls or dough-nuts, and milk or coffee at cost is then served in the dining-room by a Breakfast Committee, after which Church School pupils go to their classes; and the adults remain for the Adult Bible Class with attendance ranging from 50 to 65, a 75-100 per cent increase over last year. The fourth, fifth, and sixth grades go to the Annex and can reach their classrooms without disturbing others; and the seventh and eighth grades meet in classrooms separated by folding doors in the rear of the Common Room on the main floor of the parish house, while the High School class meets in the auditorium on the second floor. Breakfast is over and classes begin at 10:10, and all are dismissed at 10:45, so that families can come and go together as family-units, making one trip.

Another result of this new program is that the Parish Family Eucharist has now become the principal Sunday ser-

vice by virtue of the fact that the attendance is usually greater than at the eleven o'clock service.

The Pre-Nursery is mainly a baby-sitting service to enable parents to attend church, but there is some teaching of prayers and Bible stories. The Nursery is taught prayers and Bible stories and given a story-leaflet to take home each Sunday. The Kindergarten uses a variety of materials from various sources as planned and procured by the experienced and very capable teachers. The first through eighth grades use the St. James Lessons. The High School is having a course in the 1951-'53 academic years on *The Birth of Religion*, developed and taught by Mrs. George B. Wood, wife of the Rector, to correlate the Scriptural stories and spiritual values of the creation and purpose of the universe with scientific facts and theories on the subject and to give a solid background for our Judeo-Christian culture and Catholic Faith. The Adult Bible Class has a lecture course on the Life of Christ developed and taught by a local attorney, Mr. Paul W. Philips.

There are two regular teachers for each section of each class in the Pre-Nursery, Nursery, and Kindergarten; there is one teacher for each other class in each section including several men, and there is a number of regular substitutes. A teacher-training meeting is held once each month, beginning with basic principles and methods in August, including a Parent-Teacher dinner to recognize and honor the teachers in April, and ending with an evaluation session in May.

The teachers call the homes of absentees each week, the Superintendents call after the second consecutive absence unless there is known to be a good reason, and the Assistant makes a personal call at the house after the third consecutive unexcused absence.

Absences are usually excused only in case of illness or necessary absence from the city. Awards for perfect attendance are made at the annual parish picnic in June, and all who have been regular and reasonably faithful and attentive are taken on an expense-paid "pilgrimage" to some point of interest within two or three hundred miles early in June.

In addition to the formal Church School program outlined above, there are about one hundred babies from birth to three years of age enrolled in the Cradle Roll. Monthly material on prayer, family-life, and child-care is sent to the parents of these children under the direction of Mrs. George Butzow.

The general oversight of the entire program is one of the duties of the Assistant; and the actual direction of it is under Mrs. Morris Olds, Superintendent, who is specifically concerned with the Senior Church School. Mrs. Arthur Richard, Jr., Associate Superintendent, is in general charge of the Junior Church School and in specific charge of the nine o'clock section thereof; and Mrs. William Keenan, Assistant Superintendent, is in specific charge of the eleven o'clock section of the Junior Church School. Each of these has a Secretary who makes out and checks the attendance rolls, prepares copies thereof for the Assistant Rector and the respective Superintendent concerned, and performs various other duties as requested. Mrs. Nelson Skiver is Director of Audio-Visual aids with general oversight and planning, in conjunction with the teachers, of the Audio-Visual Aid program which includes movies, film strips, slides, and flannel-graphs by Mrs. Richard Moore. Mr. and Mrs. Clarence McKean are Co-chairmen of the Breakfast Committee, and Dr. Berneice Williams is Co-ordinator of Transportation to arrange

rides for children who need them. Mrs. Richard Smith is Special Events Chairman to plan and organize the Hallowe'en and Christmas parties, the pilgrimage to the Diocesan Lenten Offering Rally, and the parish picnic; and Mrs. Paul Anderson is the Parent-Teacher Dinner Chairman. All of these, along with all the teachers, are volunteer workers; and they all deserve a great deal of credit for the success of the program.

There are still many children in the parish who do not attend the Church School, and efforts are constantly being made to include them in one or more phases of the program. The direct and indirect results of the purchase of the Annex have exceeded the fondest hopes of any in the parish, and the parish is looking forward to the expansion of its program to the full capacity of its present facilities and then to the selection and attainment of higher goals in the future.

Young People's Work at Trinity, Ft. Wayne

There are several organizations for young people of various ages at Trinity Church Fort Wayne, of which the Girls' Friendly Society (junior branch), St. Hugh's Chapter of St. Vincent's Guild for Acolytes, the Junior Choir, and the Cub Scout Pack and Boy Scout Troop need only to be mentioned.

There are two purely social and recreational groups in which regular attendance at Church (the nine o'clock Parish Family Eucharist) and Church School is a pre-requisite for membership. The first of these is the Seventy-Eight Club for seventh and eighth graders which meets from 3 to 5 p.m. on the first, third, and fifth Sunday of each month. There are various games (including the table-type shuffle-board) in the par-

ish house; and occasionally the group goes swimming, roller-skating, etc., off the premises.

The Seg-Neet Club for High School students meets at 5:30 on the same Sundays for supper kept to a cost of twenty-five cents per person and served by the advisers, Mr. and Mrs. Charles Phillips and Mr. and Mrs. Ernest Leffler. This group enjoys the same type of programs as the Seventy-Eight Club with the addition of square and social dancing and excursions farther afield for occasional picnics and other activities. Both groups plan their own programs insofar as possible with the guidance and assistance of the advisers.

The Y. A. Club (young adults) for single people out of High School meets at 7 p.m. on the second and fourth Sunday of each month for supper and a program of its own choosing consisting of addresses, discussions, parties, picnics, games, etc. It also publishes the monthly "Trinity Trumpeter" giving news of interest to the young people in the parish.

GETHSEMANE, MARION

(Continued from page 16)

gesima Sunday, Lent Pledge Cards were distributed to the congregation in order to help people make a good Lent Rule. Most of the people have pledged to work with their hands for God, many have increased their normal money pledge by 10 per cent as well as giving to the Building and other Funds. There are relatively large congregations at the Daily Masses.

An encouraging feature of our family life has been the re-birth and rapid growth of a Young Peoples' Fellowship.

A men's club is in process of formation, and will hold its first meeting in a short while.

For Young People Only

On the inside front cover you will find a Reservation Form which can be used for either the Howe Young People's Conference or the Diocesan Junior Youth Camp.

The Howe Conference is, of course, held at Howe Military School, and it begins on the afternoon of Sunday, June 15 and ends on Friday the 20th.

The Diocesan Junior Youth Camp is held at Winamac State Park, and begins on Sunday, July 6 and ends on Saturday, July 12.

The Howe Conference is intended for those who have attained the age of 14 years, the Youth Camp is for those below that age.

We have reason to believe that both these Conferences will be well attended this year, so you had better get your reservation form sent off at once (together with the \$2 for registration). It will be a case of first come, first served.

In the coming issue of the "Beacon" you will find a list of courses of study and of activities for both Howe and the Youth Camp. But your job right now is to plan your vacation so as to take in one or the other. We have so many half-baked Episcopalians in this world that in this Diocese at least we try to give our young people every chance to learn about the Church. These Conferences are geared to do just that, and to give you a good time as well.

If you have been before, we know you will want to come back—if you haven't been before, you don't know what you've missed.

The cost is not excessive. \$15 will cover everything.

It would be a good idea if those of you who know these Conferences would try to interest others, because people who are interested in the Church's work are also interested in God.

Daily Vacation Bible School at Ft. Wayne

The fourth annual Daily Vacation Bible School will be held at Trinity Church, Fort Wayne, from 9 to 11:30 a.m., Monday, June 9, through Friday, June 20. This year for the first time, due to the purchase last summer of the "Trinity Episcopal Church School Annex," there will be an individual class and class-room for each grade from Kindergarten through High School. While plans are still being formulated and organization is by no means as yet complete, it is thought that the direction of the school this year should be the responsibility of a Board, each member of which would have charge of one specific aspect of the program, the whole being coordinated by an overall Director.

The Kindergarten and Primary Department (first three grades) will meet in the Annex for separate services in the Children's Chapel; and the rest of the school will meet in the church for an Instructed Eucharist celebrated by the Rev. George B. Wood, Rector, the instructions being read from a prayer-desk in the center aisle by the Rev. George W. De Graff, Assistant. As the purpose of these is instructional as well as devotional, and as there is a time-element to be considered, there will be no Communion except on Friday when the instruction will be omitted, and a breakfast will be served after the service to the communicants. Milk and cookies are served in mid-morning to the entire school.

Courses will be chosen for each grade to provide opportunity for class-expression through handwork and other projects. Movies, including one picture on some serious subject and one comedy, will be shown each day to the entire school in two sittings. On the closing day, there will

be a festal Choral Eucharist sung by the Junior Choir augmented by members of the school; and awards will be made for attendance and achievement. Enrollment last year was over 150, and it is expected that more will be enrolled this year due to the expanded facilities and program of the parish. A tuition fee of \$1.50 per pupil is charged to defray in part the cost of materials, milk and cookies, movie-rentals, and other expenses; and \$175 is included in the parish budget for the purpose. "News-reel" movies of the classes, activities, staff, etc., of the school will be taken during its course. An extensive, voluntary, cooperative transportation system will be set up to insure that each child wishing to attend will be able to do so; and a policeman will be on duty at the opening and closing of the school each day to direct traffic. Parking spaces will be reserved in front of the church for unloading and for the cars of staff-members.

The school is purposely called a "Bible" (rather than "Church") school to emphasize the sometimes-forgotten or ignored fact that the Episcopal Church is a Bible-centered one and the appeal to the non-Episcopalians in the Indiana "Bible-belt"; and there are always several non-Episcopalians enrolled in the school, some of them continuing on in the regular Sunday Church School in the fall. While the school requires a great deal of time and effort on the part of a great many people, it is felt to be well worth while as being equivalent to from one-third to one-half a Sunday Church School academic year (September to June) and as making a stronger impact on the pupils and parish, in many respects, than any other aspects of the parish program.

NEWS FROM THE PARISHES

St. Thomas', Plymouth

The Parish family of St. Thomas' Church has been saddened by the deaths, within 30 days of each other, of two vestrymen Allen B. Rudd, Sr., and J. J. Wallace were both devoted Churchmen — one a convert from protestantism, one from Romanism. They had two characteristics in common: a constant loyalty to the Church and an infectious enthusiasm for the Church. God rest their souls!

The Annual Epiphany Tea, held each year for the Diocesan Postulants' Fund, was a grand affair. Guest speaker was the Rev. Hugh Barnes, priest-in-charge of the Mission of Christ-the-King, Huntington, who told of his spiritual journey to the Anglican Communion. \$51 was sent to the Bishop for the Postulants' Fund.

St. Paul's, Mishawaka

Members of St. Paul's attended a tea on Sunday afternoon, February 10, in honor of Father and Mrs. Dexter. Pouring were Mrs. Duncan J. Campbell, Mrs. Campbell Gray, Mrs. Charles Richardson, and Mrs. Robert W. Hayes.

A third Mass has been added to the Sunday schedule at St. Paul's to give the children of the Upper Church School an opportunity to do their duties of worship and Communion on the Lord's Day. Classes follow this 9:30 Service. The lower Church School, ages 2 to 8, attend the 11 o'clock Service through the Creed and

then go to the Guild Hall for their instruction. And Adult Inquirer's Class was begun on Ash Wednesday evening.

Gethsemane, Marion

Active membership of the Church in Marion has jumped nearly 20 per cent in the last six months, and good hopes are entertained for a similar rise in the next six months. A very full schedule of Services as well as of activities is maintained on the theory that work is an integral and inseparable part of worship.

A new stoker has just been installed in the Church furnace — the preliminary work of excavating in the basement was done by a group of volunteers. The Parish boasts no paid janitor. All cleaning is done by Churchpeople as part of their work for God (and, incidentally, saving the Parish over \$300 per year).

The Parish can now boast a competent Choir of 18 voices who are engaged on an ambitious musical program.

The congregation arranged for a Pan-Cake Fry on Shrove Tuesday which was very successful, and brought in a badly needed \$22.50 to the exchequer.

We have a deficit of around \$500 on last year's working, and this Lent we are trying hard by economy and self-denial to wipe this item off.

At the Family Mass on Quinquaginta
(Continued on page 14)

THE BEACON

OF THE CHURCH IN NORTHERN INDIANA

APRIL, 1952



THE BEACON

of the Episcopal Church in the Diocese of Northern Indiana

Published monthly except July, August and September at Marion, Indiana by the
Department of Publicity for the Diocese of Northern Indiana

SUBSCRIPTION PRICE, FIFTY CENTS A YEAR

Entered as second class matter October 1, 1951 at the Post Office at Marion, Indiana,
under the Act of March 3, 1879

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All feature stories and pictures should be sent in directly to Father Reid at least 30 days in advance of day of publication.

Parish News Notes should be sent to Father Dexter on or before the 18th day of the month preceding issue.

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Volume VII

APRIL, 1952

Number 7

RESERVATION FORM

Please fill this form fully and accurately, and mail it to "The Beacon",
1304 South Washington Street, Marion, Indiana, with a remittance for \$2.00.

Please reserve a place for me at the
(Check which you want)

☐ Howe Conference

☐ Diocesan Youth Camp

Name _____ Sex _____

Address _____

Check below against what applies to you—

☐ I am confirmed.

☐ I have been to Howe before.

☐ I have been to Youth Camp before.

MY AGE
IS

If you send cash, register your letter. If you pay by check, money order, or bond transfer, make it payable to "Diocese of Northern Indiana." Unless you have an "A" Rating in Dun & Bradstreet, we cannot allow credit.

HOWE YOUNG PEOPLE'S CONFERENCE

The schedules for the 1952 Howe Conference are now available, and should be in your hands very soon. However, in order that the entire Diocesan Family may know exactly what happens at the Howe Conference, the "Beacon" is printing that schedule in part herewith.

If you want to go to Howe and you have not received a schedule, fill out the Application Blank on Page 2 of this issue, and mail it (with \$2) to the "Beacon" office immediately. A Registration Blank will be sent you immediately in order that you may choose what classes you want to attend.

Last year the attendance at the Conference was rather below average, and we hope for a good Conference this year, so get your Registration Blank sent off as soon as you can.

The Conference begins with Solemn Evensong sung by the Bishop, assisted by the Liturgical Choir of Gethsemane, Marion, at 5:30. This is followed by supper at 6:00 p. m., and families and guests are encouraged to come to the service and supper. The latter costs 90c. The Conference closes with breakfast on Friday, June 20.

The total cost, including the Registration Fee of \$2 is \$14, and if you know of a cheaper vacation than that, let us know. We would like to try it.

The Conference is under the direction of the Bishop, the Chaplain is the Very Reverend Dom Patrick Dalton, O.S.B., and Fr. Horace Varian is Dean.

THE COURSES AND FACULTY

- | | | |
|-----|---|--------------|
| 1) | A Rule of Life | The Bishop |
| 2) | The Prayer Book | Fr. Ward |
| 3) | How to Pray (Junior) | A Sister |
| 4) | The Prayer Life (Senior) | Fr. Reid |
| 5) | The Creed | Fr. Rehfeld |
| 6) | The Mass or Holy Communion | Fr. Dexter |
| 7) | The Mass or Holy Communion | Fr. Rehfeld |
| 8) | The Life of Our Lord | Fr. Wells |
| 9) | The Sacraments (Junior) | Fr. Brittain |
| 10) | Two Sacraments (Holy Communion, Holy Penance) | Fr. Sheridan |
| 11) | Henry VIII and the Episcopal Church | Fr. Dexter |
| 12) | Is It the Truth? (Christian Doctrine) | Fr. Reid |
| 13) | Christian Symbolism | Fr. Wells |
| 14) | The Altar Guild Laboratory (for girls) | A Sister |
| 15) | Acolytes and Ceremonial (for boys) | Fr. Brittain |
| 16) | The Sacrament of Holy Matrimony (Senior) | Fr. Royster |
| 17) | The Bible . . . A Library of Books | Fr. Olsen |

Those of you who have attended Howe before and have at one time or another taken all the courses will see that while the names of the courses are substantially unchanged, there is very considerable change in the Faculty; so no matter how many courses you have attended in the past, there is still something new for everybody.

Fr. Mosier is the athletic director, and doubtless will be ready to play the piano (and other instruments of music) upon request. The Boys' Counsellors are Fr. Brittain and Fr. Reid. They can't have lived right . . . they've got that job again! The Girls' Counsellors are Mrs. Hare, Mrs. Mosier and—a newcomer to the fray—Mrs. Reid, who is Fr. Reid's wife, and just about as mean as he is!

Fr. Russell (another newcomer) is the Sacristan. Fr. Russell, before his ordination did the preliminary work (and it was work!) in starting the Mission of Christ the King at Huntington. Perhaps he can convert some of you . . . but I doubt it!

Page three of the Conference Schedule starts off with the heading "What You Will Do At the Conference". It ought to read, "What It Is Hoped You Will Do At the Conference". A full day is planned—each day begins and ends as it ought — in Chapel. On the Thursday of the Conference there will be a Solemn Eucharist. The mornings are devoted to the various classes and study groups—there are the usual three such study periods—9:30 to 10:15, 10:25 to 11:10 and 11:20 to 12:05. The afternoons are devoted to recreation under the direction of Fr. Mosier. There is a further two-hour period of organized recreation in the evening, and after Evening Prayer in Chapel everyone is free to occupy him or herself as he or she chooses until 10:45 — when lights go out. Here is the full Daily Schedule:

7:30 A.M.	Mass	
8:15 A.M.	Breakfast	
9:30 to 12:05	Classes	
12:45 P.M.	Noon Devotions in Chapel	
1:00 P.M.	Lunch	
2:00 P.M.	Rest Period (we hope!)	
2:30 to 5:00	Recreation	—
5:30 P.M.	Hymn Sing	
6:00 P.M.	Dinner	
6:45 P.M.	Chaplain's Time	
7:45 P.M.	Evening Recreation	
9:45 P.M.	Evening Prayer	
10:45 P.M.	Lights Out	

People attending the Conference are advised to bring a Bible, a Prayer Book, Note Book, pen and pencil, swim suit, tennis racquet, rubber-soled shoes (bare feet make a perfectly adequate substitute), raincoat, toilet articles (in case you should feel moved to wash), flashlight, towels and bedding, which we assume to include slumber wear, although the schedule does not expressly state so. To this list the Editor would add sleeping pills and ear plugs.

CONFIRMATION IN THE NAVY



Bishop Street and Chaplain Curry With Confirmed Group

On 21 February 1952, the Suffragan Bishop of Chicago, the Right Reverend Charles L. Street, confirmed a group of 53 servicemen and women; two were WAVES, one was a corporal in the Air Force, and the rest were sailors stationed at Great Lakes Naval Training Center in Illinois. The service was held in a small chapel next to the Senior Chaplain's Office of the Recruit Training Command at that great center. The presenting clergyman was Chaplain Matthew A. Curry, Lieutenant Commander, U. S. Navy.

Ronald L. Glover, son of Mr. and Mrs. Robert E. Glover, 1101 S. Locke, Kokomo, Indiana, was among the confirmed. Ronald is a member of St. Andrew's Episcopal Church, Kokomo. He recently completed his Recruit Training at Great Lakes.

For over a year Chaplain Curry has prepared classes for confirmation of comparable size once a quarter. In 1951, 208 men were confirmed in the Episcopal Church. Chaplain Curry firmly believes that the Armed Forces

continue to offer the greatest of missionary fields. "This is a great work," says the chaplain, "in which every faithful member of our Church can feel himself a part. The chaplains can go far to prepare these men for the Christian life, but the major responsibility rests with the parishes. It is not enough to put war memorials in our churches. We must by prayer and zealous work make these men parts and essential parts of the parish families." Chaplain Curry believes that most of our men in uniform are sincerely religious, are honestly desirous of some understanding of the Christian life; it remains the parishes' responsibility to see that their needs are met. While the men are in service, the parishes should, he believes, make every effort to remain in close contact with their soldiers and sailors. "Every zealous member of a parish should not neglect to write at least one serviceman a month, and he should not be afraid to instruct in the Faith. It is too commonly thought that the reactor has that responsibility."

WHAT IS HOWE CONFERENCE LIKE?

In few words, Howe Conference is like nothing else in this world. For the staff and faculty it is a rather trying business, but one which is very well worthwhile.

The whole emphasis of the Conference is on friendship . . . friendship of the student body with the faculty as well as among themselves, and friendship with our Lord. It is an extension of His dictum, "I call you not servants, but friends."

Of course there is discipline, as there must be in any sort of life. People are expected to play their full part in the work and life of the Conference as an essential part of the training which the Conference gives to enable young people to play their full part in the life which lies before them.

The discipline is directed to one end . . . that everyone may have a good and profitable time. And people do have a good time at Howe.

The day starts with Mass, and everyone is present. Perhaps a few grumbles about the earliness of the hour . . . perhaps a few yawns on the way to Chapel, but once inside the Chapel there is attentive devotion. There is no difficulty in persuading people to come to breakfast, and the early stage of breakfast is about the quietest time of the whole day. After all, you can't make too much noise when your mouth is completely full!

After breakfast the methodical go and make your beds and tidy your bedrooms and cubicles. Others work on the assumption that it will still be there later in the day . . . and it is. A strange calm descends upon the campus during class time, and after the classes are over many of the young people corner some priest or another and ask questions about what they have learned. Just before lunch there is a short devotional period in Chapel.

From 2:00 to 2:30 there is a respite period . . . a difficult time for the Boys' Counsellors who have to cope with the most original excuses for being out of one's room when one should be in it. The rest of the afternoon is given up to recreation. Some go swimming, some play tennis, some play softball, and faculty members have been known to go to bed! One afternoon the faculty plays the student body at softball. The faculty takes its inevitable "trimming" with the best grace possible, and reminds the students that there is little glory attached to overcoming a bunch of decrepit old men.

Afternoon recreation is over by 5:30, when everyone gathers in the Chapel, just to sing hymns. Old favorites are sung and new hymns are learned. Dinner is at 6:00, and is usually quite a rowdy meal. Songs peculiar to the Howe Conference are sung . . . usually horrible, but everyone enjoys them.

After dinner the young people spend a little time with the Chaplain (who is a well-beloved figure), and then the evening recreation period starts. It may be a movie (usually a good one), it may be a dance, it may be organized games or a wiener roast.

The official day ends with Evening Prayer in Chapel, and the last half hour of the day is spent quietly, according to the dictates of the individual desire. Everyone must be in bed by 10:45.

The faculty from the Bishop on down is always available to anyone who needs help, advice or encouragement. The great worry is always how we can improve the Conference and gear it so that it will produce year by year more and more convinced Christian young people.

THE WOMAN'S AUXILIARY

Mrs. Robert Vance of Worthington, Ohio, will be the guest speaker for the Annual Meeting, to be held on April 30, in Trinity Church, Fort Wayne. Mrs. Vance is provincial delegate to the National Executive board of the Woman's Auxiliary.

The program for the meeting will be mass and Holy Communion, 9 a.m.; breakfast, 9:45; business meeting, election of delegates to Triennial, 10:30; noonday prayers, 12; talk by Bishop Mallett, 12:15; luncheon, 1:00 p.m.; talk by Mrs. Vance, 2:00 p.m. Three delegates and five alternates to the Triennial will be elected at the annual meeting in Fort Wayne on April 30. The Diocesan auxiliary president and the United Thank Offering custodian for the Diocese are delegates ex-officio.

Quiet day observances are being held in several of the auxiliaries during Lent, and other programs and activities are being influenced by the women in their churches. At Michigan City, where the Unified plan is in its second year, the guilds have programs in preparation for the main auxiliary programs. In February, the Rev. Walter C. Klein of Evanston spoke on conditions in the Middle East; in March, the Rev. Francis Voelcker of Seabury-Western Seminary spoke on life in a seminary, and in April Deaconess Eleanor P. Smith of Chicago will speak. The children have religious movies every Monday. The black-out shades have been provided by the auxiliary. Mrs. Haskell Rhett, Christian Education chairman, and her committee have started a parish lending library. The auxiliary has decided to give full Howe confer-

ence scholarships to two boys and two girls from Michigan City.

In Elkhart a Quiet day opened the Lenten season on Wednesday mornings and Thursday evenings, Father Olsen is conducting weekly "Great Books of the Bible" studies.

St. Hilda's Guild of Goshen observed a Quiet day on March 20 with Holy Communion. The auxiliary of Christ church, Gary, devoted the regular March meeting to Lenten subjects.

Logansport auxiliary held a pancake supper on Shrove Tuesday. Each Wednesday morning during Lent the members are making their corporate Communion, followed by breakfast and discussions. On March 17, the regular meeting day, a hymn sing was held, with a talk on "Customs of the Church" by Gwen Peck of the Logansport auxiliary.

"Prayer", "Answer to Prayer" and "Results of Prayer Life" were Father Dennis' themes for meditation at the Lenten Quiet day for St. Andrews W. A. of Kokomo.

Bishop Mallett conducted the meditations for the Quiet day on March 12 in which the Woman's Auxiliary of St. Paul's church in Hammond participated. The devotional committee, Mrs. C. O. Bauer, chairman, was in charge of the day.

Women of St. James, South Bend, are continuing to meet each Thursday morning for Communion, breakfast and activities. A Quiet day, with Father Dexter of Mishawaka as conductor, is planned for April 3. Two family suppers and programs were arranged for the evenings of March 26 and April 2, with Father Copeland speaking and showing pictures.

Senior Warden Dies at Howe, Indiana

W. Walter Crandell, 70, veteran business man in Howe, died at his home on Thursday, March 13, following a year of failing health.

Born in Brighton, Indiana, he was the son of Edward and Ella (Long) Crandell. He was married in 1908 to Leta Schroeder.

For the past seventeen years, Mr. Crandell has served St. Mark's Parish as its Senior Warden. For some years before being elected to this office, he was a member of the vestry. Mr. Crandell was a familiar figure at diocesan gatherings and represented the diocese at the General Conventions held in Denver, Atlantic City and Philadelphia. The Church was his great interest and he served her faithfully and well.

Surviving are his widow, also a prominent figure in diocesan affairs for many years, a son, Walter Henricks of Howe and wife, and a grandson, Sgt. Walter Warner Henricks, who is in Korea.

On the day of burial, a Requiem was celebrated at St. James' Chapel at 8:00 a.m., at which many of the members of the parish were present. The Burial Office was said at 2:30 p. m., by the Rev. Robert J. Murphy, D. D., rector of St. Mark's, assisted by the Rev. E. T. Jennings of Howe Military School. Members of the vestry acted as pallbearers.

May God raise up other faithful

men to carry on as this faithful servant passes on to that "life of perfect service in His Heavenly Kingdom."

EDITOR'S NOTE

This issue of the "Beacon" has deliberately cut short . . . it is an 8-page issue instead of the normal 12 pages. We apologize for the delay in getting your last issue to you . . . the delay was due partly to the rigors of Lent and partly to the incurable dilatoriness of the Editor. Our next issue is in process of preparation, and you should receive it in the course of the next three weeks, at the latest. Thereafter we hope to keep on schedule. Our next issue will contain information on the Diocesan Youth Camp. As you can see, this issue is almost entirely devoted to Howe Conference and rightly so, for Howe is one of the most important events in our Diocesan Year.

Getting news out of some of our parishes is about as easy as trying to pass a \$3 bill in a bank! Please let us know what you have been doing over Easter. For instance, in Marion, the Easter offering showed an increase of nearly 40% over last year; a group of the Woman's Auxiliary raised \$200 with a Chinese supper prepared under the supervision of a Chinese Episcopalian, Mrs. Ting Yang Wang. The choir broadcast two services over radio station WMRI on Palm Sunday and the Saturday in Passion Week. That's what we've been doing—how about you?

THE BEACON

OF THE CHURCH IN NORTHERN INDIANA

MAY 1952



*David Gibson of Plymouth and
The Rt. Reverend Reginald Mallett
Church School Rally
April 27th*

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Volume VII

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Number 8

RESERVATION FORM

Please fill this form fully and accurately, and mail it to The Rev. G. C. Brittain, 535 West Sixth Street, Peru, Indiana, with remittance of \$2.00.

Please reserve a place for me at the Diocesan Junior Youth Camp.

Name _____ Sex _____

Address _____

Parent or Guardian's Signature _____

Parish _____

Priest's Signature of Approval _____

My age is _____ years, and I am in good physical health.

☐ If you are Confirmed, check here.

☐ If you have been to Camp before, check here.

THE DIOCESAN JUNIOR YOUTH CAMP

As we promised in last month's issue, here is the information you need about the Diocesan Junior Youth Camp.

The Camp is held from Sunday, July 6th through Saturday, July 12th at Winamac State Park; and it is for boys and girls of the 9 to 13 age group.

Parents need not be afraid for the welfare of their children at this Camp, for the services of a resident nurse and a professional life-guard are provided by the State of Indiana. All out-door activities are supervised, and swimming is done in a properly constructed swimming pool.

Fr. Brittain is the Director (and he has had several years experience in this capacity) and he will be assisted by Fr. Varian (who is also well experienced in work with young people. The girls will be in the care of Mrs. Kaschel and Mrs. Ream.

The program is rather more flexible than that of the Howe Conference, but the broad outline as to how the day is spent is much the same. The campers are given a carefully balanced "diet" of worship, study, and recreation.

The Camp—quite deliberately—does not offer any choice in courses. There is instruction on the "Structure of the Mass" which is absolutely essential to all the Church's children, and there are also classes in various handicrafts. The recreation periods are all most carefully supervised.

THE BEACON suggests that sending a child to this Camp would make an excellent present to any child.

The Registration form on the back of the cover of this issue may be used, but it should be sent direct to Fr. Brittain, 535 West Sixth St. Peru, Indiana, together with the \$2.00 Registration Fee. Further information about the camp may be obtained from Fr. Brittain. The total cost, including Registration, is \$14.00.

Former Teacher Gives Altar Set To Howe School

HOWE, Mar. 7—Miss Grace Libey, former teacher at Howe Military School, has given an altar set to St. James Chapel. The Rev. Robert J. Murphy blessed the gift at a service held this week. The set consists of fair linen, pall, purificator and lavabo towel, all made by Miss Libey.

The school newspaper, "The Howe

Herald,' in recognition of the handsome gift, said: "Miss Libey will be remembered by the alumni and old boys as one of the finest English and history teachers and most competent librarians ever associated with the school. Her skill as a needlewoman rivals only her ability as a teacher as this most recent gift demonstrates."

Miss Libey, while on the school faculty, also had charge of the Dwight Library three years. She retired a few years ago after 25 years on the faculty.

A MISSIONS STORY

by The Rev. W. C. R. Sheridan, St. Thomas' Parish, Plymouth

Northern Indiana is a small diocese by any standard of measurement—although the 1952 *Living Church Annual* shows it as having the largest increase in communicants last year (by percentage) of any American diocese. Our Bishop, the Rt. Rev. Reginald Mallett, D.D., S.T.D., believes that there is a direct connection between the growth of the Church and how important you think missions are. What happened Sunday, April 27, in one of his parishes seems to prove Bishop Mallett's point.

By bus and car, Church School children from all over Northern Indiana came to St. Thomas' Parish, Plymouth, for the annual presenting to the Bishop of the Mite Box offerings. The outdoor procession, which preceded the service, had in it the following: two vested children's choirs, about 200 Church School chil-

dren, many of the diocesan priests and the Bishop. Following them into St. Thomas' were another 100 Church School teachers and parents. All of these crowded into a parish church built to hold 250 people at the most (the last 75 adults stood in the narthex and on the steps!)

There were the usual certificates of merit given to individual classes and Church Schools for the best written mission prayers, the best class projects, etc. Then came the time for the awarding of the "Bishop's Banner." The banner is given to the Church School with the highest mite box giving per child. St. John's Parish, Elkhart, raised over \$800. *alone* (with a *per capita* offering of more than \$5.00). 140 Mite Boxes were distributed, and when they were returned at the end of Lent, six contained \$29, and the highest offering in any one



The Rt. Rev. Reginald Mallett and Clergy at Church School Rally

box was \$40. Many people thought that they certainly would get the award. Then it was announced that Trinity Church, Peru, had given more than \$8.00 per student. They would be bound to win the banner!

But the host parish had given \$9.56 *per capita*. St. Thomas' (a cure with 225 Baptized Souls) now has the 'Bishop's Banner' until next spring. The total offering? It is something

around \$3800.00, and there are only 1612 scholars in the entire diocese. That also means that our diocese (small as it is) has the highest percentage of any diocese in the American Episcopal Church.

"Size isn't everything," Bishop Mallett says, "But the practice of the whole Faith—and especially supporting missions—is!"

Church School Rally Statistics

AWARDS

Best Creative Project	St. Andrews, Valparaiso.
Best Poster	Marjory Kurz, Trinity, Peru.
Best Illustrated Report	Jerry O'Brian, Trinity, Peru.
Best Prayer and Litany	Lillian Malouf, Trinity, Peru.
Best Parent Co-operation	Holy Trinity, South Bend.
Best Attendance During Lent	Gethsemane, Marion.

Notice To Contributors

Our editorial policy is a simple one—print everything you get,—if it is printable! During the past month or so we have been getting some rather longish contributions, and we do hate having to cut them down to size. It is a disappointment to any writer to see an article which has been given so much time and thought bearing the marks of editorial pruning shears.

Therefore we make a simple request—if it is at all possible limit your contribution to 1½ pages of the BEACON. As a rough guide if you set the margin stops on your type-writer 70 spaces apart, and type 50 lines, you will exactly fill one page of the BEACON, leaving no room for the heading—which varies from 3 to 7 lines in depth.

Will you keep up the good work in sending in your contributions, but

will you also go along with us in our request. If you would set your type-writer 70 spaces between margins, our work here in the office would be greatly simplified.

We do promise one thing—no matter how long an article may be, we will print it in its entirety—but we cannot say when.

Change of Address

There is an unbelievable amount of routine involved in the matter of processing addressograph plates up to date. It would help us if you would check the address on this copy of your BEACON. If there is anything wrong with it, or if you are receiving more than one copy we would deeply appreciate a card advising us. It will save us a great deal if we can avoid duplicating plates that are not correct. A postcard will help us. Thanks!

FROM THE EDITOR'S DESK

We have before us as we write the report of the Standing Liturgical Commission on Intinction. Intinction is the practice obtained in a growing number of parishes of delivering the Precious Body and Blood in Communion at one and at the same time. There are common (two) methods of Intinction:

a) The Communicant, having first received the Wafer in his hands, instead of consuming it immediately, dips it into the Chalice and then consumes it.

b) The priest, before delivering the Wafer to a Communicant, first dips it in the Chalice himself, and then places it either in the hands or directly into the mouth of the Communicant.

We are informed that Intinction may be desirable on the grounds that it is much more sanitary than the church's established rule of the Common Cup passing from lip to lip, and, indeed, considered purely in the realm of bacteriology, this may well be so.

The report of the Standing Liturgical Commission opens with an allegedly historical essay on Intinction. We are told that the rabbinical teaching obtaining in our Lord's lifetime generally forbade for hygienic reasons the drinking from a common cup, and at the Passover each member of the family or religious group was provided with a beaker into which were poured the contents of the Cup of Blessing when it was passed around the table. What the report fails to point out is that this is no argument for Intinction, but rather for the use of individual cups such as are used by the denominations. Again, the re-

port says "by a strict reading of the text, Mark 14:23 (followed by Matthew 26:27) implies the use of a common cup for drinking the sacred wine; Luke 22:17 suggests the use of individual beakers." What the report does not mention is that Luke 22:17 is a reference to the cup BEFORE Supper . . . which is no part of the Christian Eucharist!

The report admits "the evidence of Christian practice in the early centuries is unanimous with respect to the use of a common cup for the administering of the consecrated wine to the people." This statement, about which there can be no serious disagreement, is followed by a series of references to the various times at which attempts were made to introduce Intinction into the church . . . all of these attempts were failures and were condemned by the councils of the church.

The unmistakeable fact remains that in the Gospel narratives we see that our Lord used the Common Cup, we learn from St. Paul that the Apostolic Church used the Common Cup, we learn from history that the Early Church also used the Common Cup. Although the Report disputes this view, we cannot do other than to remark upon the strange fact that our Lord did use intinction once—in the sop He gave to Judas Iscariot!

We are well aware that in this enlightened day and age we tend to be somewhat "germ-conscious." We admit that the traditional way of reception of the Holy Communion is not exactly sanitary. But neither is the traditional way of washing dishes

(Continued on page 12)

THE WOMAN'S AUXILIARY

We Look Ahead

By the time this reaches you, The Woman's Auxiliary of Northern Indiana will have met in annual session and elected its Triennial delegates. Because of printing deadlines, however, the results of this election will appear in the next issue of *The Beacon*. We must now look forward to our May programs—Mother and Daughter banquets, for instance. We are reminded, too, that an open meeting of the Executive Board will be held on Wednesday, July 23, at Lake Wawasee. Devotions at 11 a.m. will be followed by a picnic luncheon and the business session. It is hoped that all the parish and mission branches will be represented.

Fall Deanery Meetings

The dates and places for the Fall Deanery meetings are set. They are: Fort Wayne deanery, Oct. 7 at Peru; South Bend deanery, Oct. 8 at Plymouth; Calumet deanery, Oct. 9, at Hammond. A Training School will be held in connection with the deanery meetings.

Executive Board Meeting

Fourteen members of the Executive Board of the Woman's Auxiliary of Northern Indiana met on March 18 in the St. James' Parish hall, South Bend. Among the items of business discussed was the proposed addition to the constitution, on which you voted at the Annual Meeting, to provide for a representative from each auxiliary branch on the board. It was also decided to name the Diocesan missions project, "The Bishop's Emergency Fund." You have received letters about this from the Christian Social Relations chairman, Mrs. Willard Smith of Mishawaka.

The board also affirmed the proposal of the president, Mrs. Paul Kerr, to include several pages in the 1952 Manual for Leaders describing several authentic Church approved appeals from groups not included in the National Council's budget. The Manual will have these on pages at the end of the regular features.

Report From Mrs. Vance

Mrs. Robert Vance of Worthington, Ohio, representative of the Fifth Province to the National Executive board, who addressed our Annual Meeting in Fort Wayne, sends an enthusiastic report of the meeting which she attended in February at Seabury House in Connecticut. She writes: "What a wonderful time for your new representative to enter into the membership of the National Board! Plunged into the plans for our great Triennial Meeting to be held in Boston in September—the meeting which inspires, informs, and plans for the coming Triennium — was, indeed, thrilling. And, to have three glorious days at Seabury House situated in the rolling hills of Connecticut was an added delight—like the trimmings accentuating the main dish, or the icing on the cake!"

The speakers were Mrs. Charles E. Griffith, former member of the National Board, who recently returned from a trip around the world; Miss Eleanor Ten Broeck, missionary in Liberia; Col. Paul Rusch, who made a plea for a young woman to come to Japan as a missionary to help organize the women there; and the Most Rev. Henry Knox Sherrill, Presiding Bishop.

(Continued on page 9)

ARTICLE XXII

"The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well as of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

Very often people ask the meaning of this Article, which, in case you are interested, may be found on Page 594 of your Prayer Book. The reaction of most people in regard to this Article is to believe that the Prayer Book disallows any belief in Purgatory, in the Sacrament of Penance and in the intercession of Saints; acts of worship and adoration must be kept under very close control, while there is no place for images or relics—whatever they are!

The Prayer Book condemns not the use or the doctrines concerning any of these things—but the *Romish* doctrine of the seventeenth and earlier centuries.

The teaching of the Prayer Book on Purgatory is very clear—on Page 75 we offer a prayer for the dead that they may be perfected, so very obviously they must be in a place or state or plane where they are subject to an increasing knowledge of God, and not to the fulness of the Beatific Vision. But that is far removed from the Romish Doctrine.

The Doctrine concerning Pardons is not a particularly savoury one. It is a lamentable fact that at a certain period of the history of the Roman Church it was possible to obtain pardon (and remission of post-mortem penalties) in exchange for a pecuniary consideration. In fact, it is said that part of the cost of St. Peter's at Rome was defrayed by these, or similar means. Not unnaturally, the Prayer

Book is at pains to condemn this in no uncertain terms. But the teaching of the Prayer Book on confession is very plain—you will find it in part on page 313 and again on Page 87 and 88.

Of course, there is the modern Romish doctrine concerning Indulgences. It appears that by doing certain things—usually in the nature of devotional exercises—that one can obtain remission from so many days in Purgatory. We do not wish to prove or disprove this doctrine, save to say that we can find no authority for it either in the Prayer Book or the Bible. Certainly, there can be no doubt that the regular offering of sincere devotions will do much to strengthen the soul, but we cannot presume to measure their efficacy in terms of days in Purgatory.

The Doctrine concerning worshiping and adoration is perfectly clear—it is thundered out in Exodus "Thou shalt have no other Gods but Me"—it is re-echoed in the Creed "I believe in One God. . . ." All our worship and all our adoration must be to God-ward. However, there is a vast difference between worship and veneration. We worship God, and we venerate the saints—and all this according to the Rule of the Prayer Book, which, in its Kalendar gives a list of the days on which the Saints are to be venerated, and calls them days "which are to be observed." And the best way to venerate the Saints is to do as the Prayer Book tells us—"to follow Thy Blessed Saints in all virtuous and godly living" and to remember that they, with us, are part of Christ's Family—the Holy Church.

Now, what about images and relics. The Romish Doctrine that is condemned cannot be told in full here. It

s sufficient to say that at one time there were images of the Saints which were believed to work miracles—other again were known to weep and to bleed. It matters not that some of these images were found to be rather clever mechanical contrivances, and that authenticated miracles have happened in conjunction with other images—all that is clear is that no image is ever, under any circumstances to be worshipped. Bowing to the Cross is not an act of worship to the Cross, it is an act of worship to God. So it is with images or pictures—they are of no value themselves, it is what they bring to our minds that matters. Before we condemn images out of hand, remember that the first image-maker was God—He created man in His own image. A salute or a Pledge of Allegiance to the National Flag is not the worship or even a token of respect to a strip of bunting. The Flag stands for something we call America. Similarly a prayer said before a statue is not a prayer to a statue—it is a prayer offered before a symbol of a life dedicated to God.

What about relics? A relic is something intimately connected with a saint of the Church—usually a fragment of bone, maybe a piece of a garment—or something like that. These relics have been handed down through the centuries, some have miraculous properties credited to them, other do not. Their chief importance is the proof positive that the Saints of the Church really lived, and if they could offer God a dedicated life on earth, so can we. There is nothing at all wrong with keeping these relics—there is nothing wrong with even making a pilgrimage to see them; the Hall of Fame, the Lincoln Shrine are all in a manner of speaking relics—and you know their value to America. How much more then, are the relics

of the Saints of value to the Church? Their value lies in the consideration of how the Holy Spirit of God has moved mightily in the lives of men, and in prayer and determination that the Holy Spirit may move mightily in our lives too.

The Prayer Book is anxious above all things to preserve the "faith once for all delivered to the Saints," and so order things that nothing shall be added to that Faith, and nothing taken away. We would do well to study the Prayer Book with great care, and try to fulfill all its provisions in our daily lives.

THE WOMAN'S AUXILIARY

(Continued from page 7)

Bishop Sherrill reported considerable progress in regard to Seabury Press, the new official publishing house of the Church. He said that 70,000 copies of *The Holy Scriptures* have been sold; 30,000 copies of *Chapters in Church History*, and 20,000 of *The Faith of the Church*. A Director of Christian Education to succeed the Rev. John Heuss has not yet been named. Father Heuss is now Rector of Trinity Church, New York.

News From the Branches

From St. Mark's of Howe comes the report that at the April 3 meeting of the Woman's Auxiliary the United Thank Offering chairman, Mrs. Fay W. Hart, reported the sum of \$81.17 from 24 women, given at the spring ingathering in March. A play, "Important Date," was given at the March meeting by six of the members. The play traces the United Thank Offering movement from its beginning. A bake sale and rummage sale was held on April 19 in the Parish House. The women of St. Mark's have been studying the book, "The Holy Scriptures."

WHAT THE PRAYER BOOK TEACHES

Regularity

A great saint of the Church once said "He who lives by rules, lives with God." This teaching is wonderfully reflected in the Book of Common Prayer. The Prayer Book provides not for occasional and capricious offering of prayer to God, but that such offering should be made regularly and daily.

If we start reading the Prayer Book, we will see that it begins with thirty-six pages of rules for the correct offering of prayer to God. The Psalter should be read through once every month. There are tables of Psalms and Bible Readings for every Sunday in the year—and if we look a little further we will see that there are eleven pages to tell us what the Bible Readings are for every single day in the year. Then we come to a page headed "Table and Rules for the Movable and Immovable Feasts" and "Tables For Finding Holy Days." If you read these preliminary thirty-six pages carefully, you will see that the Church does intend us to keep a very definite rule about our spiritual life.

Then we come to "The Order for *Daily Morning Prayer*"—not weekly, occasionally or anything like that—but *daily*. So the teaching of the Church is very clear, isn't it? If we are good Churchpeople we will say our prayers every morning. The clergy are obliged to use the Order for *Daily Morning Prayer*, either privately or in Church; but the laity may use the form printed on Page 575 or on Page 579.

After *Daily Morning Prayer* comes the Order for *Daily Evening Prayer*, with alternate versions for the laity on Pages 576 and 579, and then we have some very useful prayers which

we can use privately on Pages 580 to 585.

We can sum all this up in few words. The Church makes provision for daily Bible Reading and *Daily Prayer*—morning and evening. If we do not do these things daily, then we are not living according to the teaching of the Church—therefore I cannot be a good Churchman.

Now let us take a short look at the Order for the Administration of the Lord's Supper or Holy Communion. This also is set up not as an occasional but as a daily Service. If, for instance, you look at the Proper Prefaces on pages 77 and 78, you will see that they are provided for the greater feasts of the Church and on the seven days after. Turn now to Page 90, where you will see that "the Collect, Epistle and Gospel, appointed for the Sunday, shall serve all the week after . . ." That is hardly consistent with the lack of frequency with which many people come to the Altar, is it?

The Prayer Book, from the title page clear through to Page 269 is concerned with regular *daily* worship of God. Page 273 on to Page 342 contains what are known as the Occasional Offices—Services which we use only on special occasions.

It would hurt none of us to take up our Prayer Book from time to time and read through it, and bring into our daily lives the daily provisions of that book.

Neither is it any such great thing if a man be devout and fervent, when he feelth no affliction; but if in time of adversity he bear himself patiently, there is hope then of great proficiency in grace.

(a Kempis)

NEWS FROM THE PARISHES

St. Paul's, Mishawaka

On Sunday, March 16, the Right Rev. Reginald Mallett, Bishop of Northern Indiana, visited St. Paul's Church to confirm four children. These children had previously been instructed and were anxious to be confirmed before Easter this year. They made their First Holy Communion on Refreshment Sunday.

On Wednesday nights during Lent, Father Dexter is conducting an Inquirers' Class, open to all who wish to come and ask questions about the faith and practice of the Episcopal Church. Attendance has averaged about 40. The class will continue after Easter as an instruction class for those who desire Confirmation, although it will still be open to all.

The Couples' Club of St. Paul's recently spent a Sunday afternoon and evening cleaning out the parish hall.

Several members made supper for the rest of the workers. Two trucks were required to haul away the results of their efforts. The Service League now plan to replace the old tables in the hall with a dozen new folding tables.

The Mishawaka branch of Alcoholics Anonymous marked their sixth anniversary of meeting in St. Paul's Parish Hall with a banquet. Father and Mrs. Dexter were guests. The Vestry of St. Paul's sent the Group a table display of flowers for the occasion.

The custom of having a Communion breakfast after the 8:00 o'clock Mass on the second Sunday of each month has been revived at St. Paul's. Mr. and Mrs. William H. Hunter are in charge. The Upper Church School

has a breakfast after the 9:30 Mass on the fourth Sunday.

Serving approximately 200 people at a Smorgasbord on Wednesday evening, April 23, the Service League of St. Paul's Church cleared over a hundred dollars. Food for 75 people was sent to the Mishawaka Children's Aid Society. The Service League has just purchased 12 new banquet tables for the parish hall.

St. James, Goshen

Services are being held in the parish room of St. James while remodeling of the church is under way. The Vestry of St. James are undertaking a \$4,000 program, to be paid for as nearly as possible while work progresses. One interesting discovery of the workmen has been a large bottle built into the ceiling of the church, which Father Mosier claims was placed there originally "for acoustical reasons". (EDITOR'S NOTE: That's one I've not heard before. I wonder what final disposition will be made of said large bottle.)

Father Mosier is conducting a monthly Quiz-Quest meeting for Worship-Instruction-Play. On March 18, 15 people enjoyed a pot-luck supper, worshipped, and engaged in a free and frank discussion of the Faith. Attendance is growing at every meeting.

Many people stood for the Easter Mass in St. James Parish House. Meanwhile the work of remodeling the interior of the church progresses apace. The carpenters finished their part of the job on April 23; painting is now under way. The Rev. Bruce Mosier,

(Continued on page 12)

✓ Mr. and Mrs. Gordon E. Koester
151 Gostlin St.
Hammond, Ind. CH

575 W. 129th Pl. JL

FROM THE EDITOR'S DESK

(Continued from page 6)

... which most of us use. It is not particularly safe—from a germ catching point of view—to attend a crowded theater or travel in a bus, plane or train. People might be better occupied in thinking a little more of their spiritual well-being rather than laying so much emphasis on the physical.

We have yet to meet someone who has "caught something" from the Chalice—and, for that matter, so have you.

In matters concerning the practice and discipline of the church we are interested not in theories and ideas, but merely in facts. In the matter of Intinction we have facts aplenty. Jesus Christ, our Lord, the Incarnate Word and Wisdom of God, not merely gave the Common Cup but commanded its use. There argument ends, and obedience begins. History tells us that such obedience obtained universally for many centuries, and the only reason for forsaking this obedience would seem to be that we prefer within ourselves to have more trust in the power of microbes than in the ordinance of God.

If the Eucharist were a man-made ordinance our attitude could be very different. Then, if we chose, we could administer the wafer in a sterile wrapper, we could use pasteurized wine in individual sterile containers — then everything would be "safe". But, unfortunately, we cannot think in terms of reception of bread and wine. We must think in terms of receiving

the Physical Reality of God. If Christ could and did cure all manner of sickness and all manner of disease among the people" is it likely that He would ordain a Sacrament dangerous to health? Is it consistent with belief in Him even to wonder that the reverent partaking of His Body and Blood could constitute a menace to health?

It would be much more to the point if we were to concern ourselves not with how we can alter and emasculate our Lord's Holy Supper, but with how we can bring more and more souls to His Altar. That is the pressing problem, and we would do well to exert ourselves to have a greater measure of faith not merely in the Master's Ordinance, but in the Master Himself.

NEWS FROM THE PARISHES

(Continued from page 11)

Rector, states that when it is done, the unanimous opinion is that it will be beautiful."

St. Stephen's, Hobart

Meeting in the Rectory, presently vacant since the removal of Father Dexter and his family to Mishawaka, members of St. Stephen's Church, Hobart, enjoyed a family breakfast after the Mass on Easter Day. The Rev. Robert W. Wise, who has been supplying the Hobart Mission since Feb. 1, was present. On Low Sunday, Father Wise announced the Bishop's appointment of the Rev. Father Crewe of Jackson, Michigan, to be priest-in-charge of St. Stephen's, effective May 18.

THE BEACON

OF THE CHURCH IN NORTHERN INDIANA

JUNE 1952

PRAY THE MASS EVERY SUNDAY

For the convenience of Churchpeople who may be vacationing in various parts of our Diocese, we are glad to publish a list of our Churches with the times when Mass is regularly offered. Other Services are not included. Mass with Communion is indicated merely by the time the Service is offered. The letter S appearing before a time means the Service is sung, and * appearing after a time means that there is a sermon.

Bristol, St. John.	10:30*
Elkhart, St. John.	7 and 8:30*
Gary, St. Augustine.	7:30 and S,10*
Gary, Christ Church.	8 and S,11*
Gas City, St. Paul.	8
Goshen, St. James.	8:15*
Hammond, St. Paul.	7:30, S,9*
Howe, St. James.	8:30
Kokomo, St. Andrew.	7:30 and S,11*
Logansport, Trinity.	7:30 and S,10*
Marion, Gethsemane.	S,9:15*
	June 8, 9:30, S,11*
Mishawaka	July 7 and S,10*
	August S,10*
Peru, Trinity.	7:30 and S,9:30*
Plymouth, St. Thomas.	9*
South Bend, St. James.	8 and S,9:30*
South Bend, Trinity	June 8 and S,10*
	July, Aug. 8:30
Valparaiso, St. Andrew.	S,9*

THE BEACON

of the Episcopal Church in the Diocese of Northern Indiana

Published monthly except July, August and September at Marion, Indiana by the
Department of Publicity for the Diocese of Northern Indiana

SUBSCRIPTION PRICE, FIFTY CENTS A YEAR

Entered as second class matter October 1, 1951 at the Post Office at Marion, Indiana,
under the Act of March 3, 1879

Editor: The Rev. David A. Reid,

819 South Washington Street, Marion, Indiana

News Editor: The Rev. Wilbur B. Dexter,

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Peerless Printing Corporation, Marion, Indiana

Secretary: Miss Mary Cole,

1304 South Washington Street, Marion, Indiana
Telephone Marion 2305

All feature stories and pictures should be sent in directly to Father Reid at least 30 days in advance of day of publication.

Parish News Notes should be sent to Father Dexter on or before the 18th day of the month preceding issue.

All other matters, including change of address, new subscribers, etc., should be referred to the Secretary.

Volume VIII

JUNE 1952

Number 9

IMPORTANT NOTICE

During the summer months the business office of The Beacon wishes to revise the mailing list.

If the address shown on the back cover of this issue is not correct will you please fill in the information below and mail this coupon to Miss Mary Cole, Secretary, 1304 South Washington St., Marion, Indiana.

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FROM THE EDITOR'S DESK

A lot of people will be planning their vacations. As a priest, we have to say that it is good and proper that you should do this, and, still speaking as a priest, we wish you God-speed.

It is clearly the Will of God that we should take a certain amount of time out for rest, enjoyment, and recreation. The Divine Ordinance of the Sabbath (or one day's rest in seven) clearly shows this point. Our Lord, too, occasionally went away from the pressing things of life for a period of rest and recreation.

Thus you can, if you choose, very easily put your vacation on a very high spiritual plane. By going away and having a complete change you are not merely doing what you want to do, but you are also doing exactly what God intended you should do. The tempo of this modern world is very fast—perhaps too fast—so here's wishing you a nice lazy time. It is something to aim at.

But there are some things we cannot take a vacation from. Eating is one of them, and breathing is another. As a matter of fact, people go away in order that they may have a change of food and a little fresh air. But still, we have to eat and breathe. So it is with our inner life. We cannot take a vacation from that, but we can, and ought to admit of some vacation-time changes. Why not make your vacation-time a period of quiet thanksgiving to God—the opportunities for sincere thanksgiving are endless. Thank God for the very fact that you are enjoying yourself. See the works of His Fingers in the beau-

ties of nature, and thank Him for that. Thank Him for the Wonder and Mystery of Creation—in fact, make the spirit of happy thankfulness part of the joy of your vacation.

BUT, ABOVE ALL, REMEMBER THE DUTY OF EVERY REAL CHRISTIAN TO OFFER MASS EACH SUNDAY. Don't turn your vacation into an occasion of sin, don't lower its value, don't lose happiness, don't sully it, by neglect of Church. If you are in a part of the country where there is no Church, then make an act of Spiritual Communion (if you don't know how to do that, then ask your Parish Priest) and remember if you are near a Church where there is Mass at 8 and Morning Prayer at 11, your place is at the Mass, for Morning Prayer is no substitute for that.

Occasionally we see posters which tell us to take God with us on vacation. We don't tell you that—we prefer to give you an ancient valediction—"Go with God."

Talking of valedictions, the "BEACON" takes a three months' rest as of now. We can pull the cover over the typewriter, sweep up the cigarette-butts from the floor, and decide to do nothing about the mess on our desk just at the moment, and just relax. Or can we?

But we want to thank all who have contributed to this last Volume of nine issues of the "BEACON." We express our gratitude to His Grace the Bishop for fatherly encouragement and criticism as well as for contributions; to Fr. Dexter for

(Continued on page 12)

PROTESTANT EPISCOPAL

For the past few years there has been very considerable discussion as to whether or no the adjective "Protestant" ought to be dropped from the official title of the Church.

The only trouble with the word seems to be that there have been so many arguments about its meaning, so many interpretations have been woven into it, it has been raised as a banner by so many contesting parties that it is now well-nigh meaningless.

It can and is used as indicating the antithesis to Roman Catholicism—it is also used as a collective term covering the denominations—it also finds its use as a party label within the Church and, most dangerous of all, it is used to connote opposition to Catholicism in the true sense of the word. In fact, its meaning depends entirely on the individual from whose lips it falls.

We cannot find agreement on its derivation. On the one hand there are those who say that it means purely and simply "to protest." On the other hand there is a school of thought which tells us that it means "to set forth a testimony." In the light of all these things, we can perhaps be excused for saying that the word has been rendered completely meaningless.

Let us try to marshall the facts of the case and see if in fact any titles are necessary. In the Old Testament we read that God chose to Himself a people to be His Chosen. This was the prototype of the Church—the One Church universal in scope for, as God said to Abraham, "In thy seed shall all the nations of the earth be blessed." In the New Testament we find this idea of the Chosen People carried to its full consummation, when our Lord

says of His Church "Ye have not chosen Me, but I have chosen you" and again when He prays His Father that "They all might be one."

So, most clearly, it is the declared Will of God that there should be One, Universal Church. But there is more to it than that. This One Church was given Divine Authority. It was indeed "One Fold under One Shepherd," but the Divine Commission was given to "Feed My Sheep." That our Lord intended that His Authority should be wielded by men is very clear. To those who were set aside for that purpose was given the power to bind and to loose, but that power was not given to all who professed the Faith. As Blessed Paul puts it "Now ye are the Body of Christ, and members in particular. And God hath set some in the Church, first apostles (the word "apostle" means "one who is sent"), secondarily prophets, thirdly teachers. . . . Are all apostles? are all prophets? are all teachers? So then, the Church is authoritarian, for God, not man, hath set some in the Church. It would seem to follow that those who would deny the authority of those who have been set in the Church by God, would also deny the authority of Him Who set them.

So it follows that insofar as the term Protestant defines a state of affairs where there is more than one body, or it can be applied to a condition where the authority described by St. Paul is lacking, then it cannot properly be applied to the Church of our Lord's foundation. Therefore we can say without fear of contradiction that it is not a title truly descriptive of the Church, insofar as it is open to misinterpretation.

We must now turn our attention to the Prayer Book. The title page

reads "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church According to the Use of The Protestant Episcopal Church in the United States of America."

The title page of the Prayer Book of the Mother Church is remarkably similar "The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church According to the Use of the Church of England."

But note the claim made by both these titles — the Prayer Book is the Prayer Book of the Church—according to the Use of a certain locality.

The Prayer Book is not primarily concerned with either Americans or Britishers—it is the Book of the Church—the One Fold under the One Shepherd, Who has set some in His Church, firstly apostles, secondarily prophets, thirdly teachers—the Shepherd who commanded His ordained to "Feed my Sheep" the Shepherd who prayed "That they all might be one."

If we read Article XIX (nineteen) on Page 594 we will find what the Prayer Book teaches about the Church—"The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly administered according to Christ's ordinance.... As the Church of Jerusalem, Alexandria and Antioch, have erred; so also the Church of Rome hath erred...." Here is no denial of the Church of Jerusalem, Alexandria, Antioch and Rome, no deliberate severance from the Church, but merely the fact (self-evident to the theologian and the historian) that error has crept in. The errors are rejected, the historical Church is not. In support of this statement we can

read Article VIII (eight) on Page 591—"The Nicene Creed, and... the Apostles' Creed, ought to be thoroughly received and believed...." We need merely to quote the relevant parts of those two creeds "I believe in One Catholic and Apostolic Church" and "I believe in... the Holy Catholic Church."

We believe that insofar as the term "Protestant" means a greater or lesser degree of severance with the historic Church, it cannot with accuracy or justice be used of the Church. If we use the word in the sense of protesting against the ancient Church, then we are protesting against the Body of Christ. If we use it in the sense of setting something forth, then we are accusing the Body of Christ of being inadequate.

Let us endeavor to assess Protestantism on the ground of its achievements. Our Lord prayed that His followers might be one. The denominations (which are clearly in existence against His Will) are not merely the chief, but the sole offenders in this respect. They have rejected the authority of the Church, and set up sects of their own. The question to which we must address ourselves is this—are we members of Christ, or are we just another sect?

We hear many things of King Henry the Eighth of England. What we do not hear is that he was given the title (still carried by British Sovereigns) of "Fidei Defensor"—Defender of the Faith—by a Bishop of Rome, allegedly infallable by the retroaction of a decree of the nineteenth century. The point about King Henry and his advisers was that they never dreamed of founding a new Church—they knew they couldn't do it. They desired (maybe not for the best motives in the world) merely to rid themselves of the Papal usurpation of

temporal powers and political activities. Under the next king, the first English Prayer Book was brought to light in 1549. It was not the manual of a new religion—it was what it claimed to be, the Prayer Book of the Church according to the Use of the Church of England. All that was done was to forsake the errors, but not the Faith, of the medieval Church.

Now there is a vast difference between correcting the errors of men and forsaking the Faith and leaving the Body of the Church. And therein lies the reason that the Church nor any part of it, can ever be called Protestant.

Even Wesley realized this—too late, alas—when he saw his followers drifting away from the Church and he said “When the Methodists leave the Church, God will leave them.”

Today, with the advance in education and with the bewilderment in which the world finds itself, people are slowly but surely wending their way back to the One Fold. The uncertain doctrines and the conflicting opinions of Protestantism are proving themselves an inadequate foundation on which to build the Kingdom of God. The Kingdom can be founded only on that Rock which is Christ, and not on the shifting sands of the opinions of men. We see this tendency in many ways—weak efforts at reunion are a poor indication—but we see it most chiefly in the behavior of erection of altars as a focal point of the Protestant denominations. The attention (a thing unheard of twenty years ago) the use of vestments, ornaments and lights, and even the liturgical colors, and the gradual shift to a more liturgical form of service. But it is chiefly seen in the convert rate—the well-educated, thinking people who seek admission

to the Church and find there Him Who they sought.

We are well aware that we must set our house in order. We have too many churchpeople who protest against the good order of the Church by disobeying it—people who are irregular at the Altar—careless about prayer—indifferent to the fasts and feasts of the Church. Unfortunately, this is not confined to the laity, but even the clergy are tainted with wordliness—bishops who love their stomachs so well that they will not fast before Communion, priests so ashamed of the Cross of Christ that they will not dress in accord with their profession, and clergy and laity so anxious for worldly success that they conform to the world and not the world to come. These are the people who protest against the discipline of the Church, and offer an easy (but vain) way out.

It is very easy to protest against what we don't particularly like. It is the sum of human nature. It is very easy to try to avoid what is difficult and unpalatable. It is always pleasant to choose our own way. And these are the real roots of Protestantism—to serve God in a way adapted for ourselves by ourselves. It is a spirit far removed from our Lord Who tells us to take His yoke upon us, and learn of Him. The taking of a yoke implies the loss of a measure of freedom. That is always a bitter pill to swallow. We hear too much about democracy in the Church—we certainly cannot find mention of it in the New Testament. “Humble yourselves under the mighty Hand of God, that He may exalt you in due course.” We cannot use democracy to govern the Church, but rather we must use democracy as the servant and tool of God, that His Will may be done on earth.

It is our part and duty not to pro-

(Continued on page 11)

NEWS FROM THE PARISHES

St. James, Goshen

Rejoicing in the completion of their \$4,000 remodeling program, members of St. James Church, Goshen, welcomed the Right Rev. Reginald Mallett, Bishop of Northern Indiana, at an episcopal visitation on Wednesday evening, May 21. Bishop Mallett confirmed 11 people and preached at the festival service. Before the service, members of St. James met with the Bishop at a parish supper. Bishop Mallett was high in his praise of the magnificent job of rebuilding the interior of the church that the people of St. James had done.

Trinity, Ft. Wayne

Trinity Church, Fort Wayne, has completed plans for the most elaborate vacation Bible School ever to be held in that parish. The school will be in session from June 9 through June 20, from 9:00 to 11:30 a.m. Features of the program include worship, class work and hand work, and movies. Transportation will be provided for all who require it. Children age four through the eighth grade are eligible regardless of religious affiliation.

St. Paul's, Mishawaka

St. Paul's Church, Mishawaka, the oldest parish in the Diocese of Northern Indiana, celebrated their 115th anniversary on Trinity Sunday, June 8. Jerome Kersh, organist of St. Paul's, a staff writer for the SOUTH BEND TRIBUNE, has been responsible for considerable publicity in the local newspaper. In searching through the basement of the rectory, Father Dexter, Rector of St. Paul's, recently uncovered the Communion vessels of the

first church. These have been restored to their original condition through the generosity of Mr. J. Archie Riggs. Dr. Kenneth Kintner has restored the original altar of the first church, a solid cherry table, to prime condition. These historic relics are on display in St. Paul's Church; and in the future the first altar will serve as an altar of repose on Maundy Thursday. Working with Mr. Kersh in his write-ups of the history of St. Paul's were several of the older members of the parish. In connection with the 115th anniversary celebration, the Cathedral Players performed a modern Morality Play, and the Service League supervised a parish picnic.

Gethsemane, Marion

One of the glories of the Church of England is the inevitable annual choir outing. Father Reid is introducing a very modified form of this into his Parish. The English Rite demands the hiring of a bus, frequent stops for the partaking of fried fish and chips, and much singing en route. The Local Rite demands everyone provide their own transportation and take their own food.

On Sunday, June 29th, there will be one Mass at 8 A.M. After a quick breakfast, the choir and acolytes will depart for Brown County State Park and spend the day there.

To go along that road and to reach the goal, is all one with the will to go; but it must be a strong and single will, not a broken-winged wish fluttering hither and thither, raising with one pinion, struggling and falling with the other.

(St. Augustine)

OUR BISHOP

Just four years ago your Editor was rector of a small English parish. The parish in question was noteworthy in quite a few ways. For one thing, the Chalice was made in the year 1550. Woodwork in the sacristy was put in during the year 1660. The parish had a population of just under 100 people, but it covered an area of about 30 square miles. It was sometimes called the remotest parish in England. There were only two telephones in the parish, and the nearest shop was eight miles from the Church. Only three people in the parish owned automobiles—the others had to use the 'bus service. There were two busses a week! A more complete contrast to America could hardly be imagined.

Four years ago there were many Bishops in England—Bishops from every part of the world had gathered for the Lambeth Conference. Before the Conference began the Bishops toured all over the country to tell the English people about the Church overseas, and Bishop Mallett went to the North West part of England to the Diocese of Carlisle to tell people about the Church in the Mid-West. Your Editor's parish was in the Diocese of Carlisle.

The good Bishops of the world-wide Church worked hard to tell the people of England about their work and their hopes. In fact, they worked too hard! They traveled round preaching and teaching, addressing meetings, meeting folks, and striving to show the reality of the Kingdom of God on earth. Finally the strain was too much, and quite a few of them literally collapsed from exhaustion.

One day, just about four years ago, your Editor went into the country town to do a little shopping, and he called at the home of one of the senior

clergy of the Diocese. This good priest was at his wits end—he was responsible for the smooth running of the arrangements for entertaining the Bishops, and he had three Bishops and an Archbishop in his house — all of them sick men. We arranged hospitality for these men in homes where we knew they could have the rest they needed, and then your Editor was asked if he could take the wife of an American Bishop and offer her hospitality over the week-end. Your editor, with some inner misgivings, said he could; so he and his wife fell to discussing what manner of personage an American Bishop's wife could reasonably be expected to be.

At last your Editor and his wife were prepared to entertain and pander to the idiosyncracies of anything that might turn up, but they were completely unprepared for the charming Southern lady who finally showed up. Mrs. Mallett (for it was she who was our guest) was supposed to stay in your Editor's parish for three days—she ended up by staying a week, and time came for her to join the Bishop and go to another part of England. Only one thing stood in the way of her joining her husband, and that was that no-body quite knew where the Bishop was, or where he was going next. Everybody knew where he had been—for long weeks after people were to talk about the American Bishop who had been so friendly, so kind, so full of fun and so straightforward in teaching the Faith.

You see, the reason that we knew nothing about the whereabouts of the Bishop was that when the other Bishops fell sick, our Bishop decided that he would take care not only of his own schedule (which was heavy enough) but he would also do his

best to take over the schedules of his brother Bishops as well so that nobody who wanted to hear about the world-wide Church would be disappointed. It is now a matter of record that our Bishop succeeded in his purpose—not a single meeting or Service had to be cancelled, and the people of the Diocese of Carlisle learned many things about the Church.

Your Editor was rather anxious to meet this "whirl-wind" Bishop who kept on going after all the rest had stopped, and who just couldn't be tired out. It took him a whole day's steady driving finally to catch up with the Bishop. Your Editor didn't quite know what to expect from Bishop Mallett—he thought he was going to meet a tired but grimly determined man. The meeting was with a Bishop of the Church—not in the least tired (or else not showing it)—anxious only to get to his next group of meetings, his one care to preach the Faith.

Less than a year later your Editor was destined to cross the Atlantic to join Bishop Mallett. He had the happiness of spending two months (his first two months in this country) as Bishop's Chaplain. He saw how hard and unremittingly the Bishop worked, how he went on and on without tiring, ceaseless watching over the flock committed to him. Your Editor remembers one particular week-end typical of many. Up early Saturday morning, the Bishop offered Mass and then to his desk to take care of his mail and similar matters till lunch time. Then into his car and clear over to Elgin, Illinois, but visiting three priests on the way. Dinner, a walk round the city, and Evensong in an hotel bedroom. Early Mass next morning, then a Solemn Mass and Confirmation. One of the candidates was sick, so the

Bishop must needs go to her home and confirm her there. That meant there was no time for lunch, for the Bishop had to get back to his own Diocese for the Church School Rally. After the Church School Rally, a confirmation in a Parish 60 miles away. Then home to South Bend, just at midnight. Mass the next morning at 6:30, and straight to the desk. And all the time the Bishop was driving he was talking about theology and how best to teach the people and lead them to God.

Your Editor will never forget the day he arrived in South Bend from England. He and his family arrived at 8 a.m., and were met by the Bishop and Mrs. Mallett. By 11 a.m. the Bishop and your Editor had got their preliminary conversation over. They were both hard at work for the Diocese of Northern Indiana!

We have long desired to pay tribute to His Grace the Bishop. We can conceive no better way than merely to set down on paper what amounts to a cross-section of his activities—as a man who cannot think save about his fellow-men—as a priest faithfully mediating between God and man and reconciling God and man—as a confessor unafraid to teach with boldness and fervent zeal—as a Bishop unremittingly keeping watch over the flock entrusted to him—as a Prince of the Church whose care for souls knows no territorial boundaries and, above all, as a Father in God and a well-beloved friend. Those who know His Grace realize that it is in this last capacity that he wishes to be cherished.

Be careful also to avoid with great dilligence those things in thyself, which do commonly displease thee in others.

(a Kempis)

THE WOMAN'S AUXILIARY

IT'S BOSTON FOR TWO YOUNG PEOPLE WAN'TA HELP???

At the annual meeting of the Woman's Auxiliary in Fort Wayne, a fund was started in order to send two—if possible—of our young people to Boston to their National Convention which meets in September.

This fund was started with a gift of twenty-five dollars from Mrs. Clyde C. Hare and almost immediately the following donations came in and the fund at present looks like this:

Mrs. Clyde C. Hare	_____	\$25.00
Mrs. Jeannette Bunnell	_____	1.00
Mrs. Glen Underwood	_____	1.00
Mrs. Walter Muessel	_____	1.00
	_____	\$28.00

If you are interested, send in a donation and let's get our young people going.

Mrs. Clyde C. Hare
730 Cleveland Street
Gary, Indiana

TRIENNIAL DELEGATES

The Woman's Auxiliary of the Diocese of Northern Indiana will be represented at the General Convention in Boston by Mrs. Lewis Cole of Marion, Mrs. H. S. Barrett of South Bend, and Mrs. C. C. Hare of Gary, in addition to the auxiliary president, Mrs. Paul W. Kerr of Elkhart, and the United Thank Offering custodian, Mrs. Gayle Cooper of Kokomo. It is interesting to note that each of the elected delegates is from a different deanery—Mrs. Cole from Ft. Wayne,

Mrs. Barrett from South Bend, and Mrs. Hare from Calumet. Each parish auxiliary had one vote in the election.

ANNUAL MEETING

Although the Annual Meeting belongs to history now, and we are looking forward to the Fall Deanery meetings and the Training Schools on the theme, "Redemption," it is well to report briefly on the April 30 session at Trinity Church in Fort Wayne. The weather was warm, and the hospitality matched it. The auxiliaries voted again to adopt all the missions in the Diocese as their "diocesan project," and to send their contributions to the diocesan treasurer, who will turn the funds over to Bishop Mallett to use wherever there is greatest need.

The session also voted to adopt a proposal to enlarge the diocesan auxiliary executive board to include a representative from each branch auxiliary. The next meeting of the board will be on July 23, an open meeting at Lake Wawasee. You are invited to come, and bring something for the picnic luncheon at noon.

The principal speaker for the meeting was Mrs. Robert R. Vance of Worthington, Ohio, provincial representative to the National Executive Board. She spoke on the coming Triennial, announcing that the theme will be "Create and make new our hearts and minds within us," with emphasis on Christian stewardship to meet the challenge of the world today and our changing times.

(Continued on page 11)

Appointments

Bishop Mallett announces the following clergy appointments in the Diocese:

Father Barnes moved from Huntington, Gas City area to be assistant at St. John's, Elkhart;

The Rev. Hayward B. Crewe to be priest-in-charge at St. Stephen's, Hobart, as of May 18;

The Rev. Robert F. Royster to be in charge of St. Paul's, LaPorte, as of June 1;

The Rev. H. L. Varian, Jr., to be at Good Shepherd, East Chicago, as of June 6;

The Rev. John T. Russell to be at Huntington, as of June 10;

The Rev. Richard Adams to be assistant at St. James, South Bend, as of July 1;

THE WOMAN'S AUXILIARY

(Continued from page 10)

PARISH AUXILIARY NEWS

If you have never read the Trinity Woman's Auxiliary News from Fort Wayne, you are missing a real treat. Betty Hayes, Editor, writes in a swinging, informal style, that covers any and all subjects—for example, improvements in the dining room and the fun that Section 7 is having with its Secret Pals project. Section 5 sponsored the luncheon served at the annual meeting, and very good it was. Section 6 is planning to provide furnishings for the Ladies' room on the main floor of the parish hall; Section 1 has been folding cancer bandages and hemming diapers for the Needlework Guild, and Section 4 netted \$500 in a recent project, involving advertisements on 24 card tables and 52 decks of cards to be used at

parish parties. A rummage sale was held in March to the tune of \$190.10 profit.

Christ Church, Gary, Woman's Auxiliary met on April 17 with Mrs. C. C. Hare for a luncheon and demonstration on sterling silver. Mrs. A. E. Partridge was appointed as delegate to the Diocesan meeting at Fort Wayne, with Mrs. Reginald Wyndman as alternate. The next meeting is to be May 15, with Mrs. Dean Mitchell of Hammond as guest speaker.

PROTESTANT EPISCOPAL

(Continued from page 6)

test, but to obey Him Who became obedient unto death. It is our part and duty not to serve our own needs but to think of the needs of others—and therein lies the difference between the spirit of Protestantism and the spirit of Catholicism. One sprung into existence primarily to satisfy the needs of self, the other, universal and timeless, sprang into being as the inevitable outcome of man's obedience to God.

Is the Church protestant? God forbid.

Yet the official title remains. It is an unfortunate title, and if we must interpret it we can quite accurately do so by saying that the Church does make protest against not only the unscriptural additions to the Faith made by the Roman Communion, but also against the omissions and deviations from the Faith made by the denominations.

But this much is clear. Use the authority of the Prayer Book, and when you are asked to what denomination you belong always reply "I don't belong to any. I'm a member of The Church."

Russell Benner
429 W High St.
Elkhart, Indiana

Hopes Grow Brighter For Return of Missing Bishop in Korea

One of the first foreigners to disappear in Korea was the Church of England bishop, Cecil Cooper. After months of silence and uncertainty when nothing could be learned, rumors began to come through that he was still alive. In February, 1952, a definite statement was made over a North Korean radio that the Bishop was one of forty-six civilians in captivity whose release after truce was guaranteed.

Behind the Iron Curtain

In Budapest, behind the Iron Curtain, the Church of England Bishop of Fulham, George E. Ingle, recently held a confirmation service for five adults presented by the English chaplain, the Rev. W. M. Masters. The service was held in a room of the British Legation. Bishop Ingle, with headquarters in London, has charge of British chaplaincies throughout north and central Europe. On this trip he also spent some time in Vienna, visited troops at Graz, and held services in Prague in a room at the American Embassy. Fr. Masters is chaplain in Vienna and also holds services in Prague, Budapest, Bucharest, and Belgrade.

FROM THE EDITOR'S DESK

(Continued from page 3)

pumping so valiantly at the reluctant well of Parish News; to Mrs. R. L. Moore for being an unfailing supply of copy for the Woman's Auxiliary, and to Fr. Sheridan for practical and prayerful encouragement. We are grateful to all our other contributors who have made the "BEACON" what it is. Finally, you will want me to express your gratitude as well as my own to the "inky-fingered" ones—the office and printing staff. To Miss Mabel Cole, our business manager, who has kept costs down and the Editor up to scratch; to Miss Mary Cole, the Secretary, who salvages and deals with all the mail the Editor would commit to the limbo of forgotten things, and who takes care of the addressing and mailing of each issue (nearly 30,000 separate pieces each year)—and not grumbling about it. Finally, a word of praise to our Printers, the Peerless Printing Corporation of Marion, whose pride is in turning out consistently beautiful work.

And a word of thanks to you, dear friend. You read the stuff!

A REMINDER. The policy of the "Beacon" is to print as much local news as we can get.

Please let Fr. Dexter have all your Parish News not later than the 18th of the month preceding date of issue.

THE BEACON

OF THE CHURCH IN NORTHERN INDIANA

OCTOBER 1952



SCENE AT BANQUET

ST. AUGUSTINE'S EPISCOPAL CHURCH, GARY

TWENTY-FIFTH ANNIVERSARY

MAY 17, 1952

THE BEACON

of the Episcopal Church in the Diocese of Northern Indiana

Published monthly except July, August and September at Marion, Indiana by the
Department of Publicity for the Diocese of Northern Indiana

SUBSCRIPTION PRICE, FIFTY CENTS A YEAR

Entered as second class matter October 1, 1951 at the Post Office at Marion, Indiana,
under the Act of March 3, 1879

Editor: The Rev. David A. Reid,

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1304 South Washington Street, Marion, Indiana
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All feature stories and pictures should be sent in directly to Father Reid at least 30 days in advance of day of publication.

Parish News Notes should be sent to Father Dexter on or before the 18th day of the month preceding issue.

All other matters, including change of address, new subscribers, etc., should be referred to the Secretary.

Volume IX

OCTOBER 1952

Number 1

Go where thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above, nor a safer way below, than the way of the holy Cross. Dispose and order all things according to thy will and judgment; yet thou shalt ever find that of necessity thou must suffer somewhat, either willingly or against thy will, and so that shalt ever find the Cross.

(a Kempis)

O Lord, deliver me from anger and from envy, from all harsh thoughts and unlovely manners. May I forget myself, and work the work of Him who sent me here; through Jesus Christ our Lord. Amen. (William Angus Knight)

We remember all those once known to us on the earth, who have passed into the light of Thy presence. Continue Thy mercy and loving-kindness unto them, we beseech Thee, for evermore; through Jesus Christ our Lord. Amen. (William Angus Knight)

Alas! day by day we ask that His Will may be done, and yet when it comes to the doing, we find it so hard! We offer ourselves so often to God,—we continually say, "Lord, I am Thine, I give Thee my heart," and when He accepts it, we are such cowards. How dare we call ourselves His, if we cannot shape our will to His?

(F. de Sales)

St. Augustine's Passes The Quarter Century

The "BEACON" regrets that the copy on the 25th Anniversary Celebration at St. Augustine's, Gary, was received too late for publication in the June issue. Our congratulations, felicitations and prayers for the future may be of necessity belated, but they are none the less sincere.

The "BEACON" owns its indebtedness to the "CHICAGO DEFENDER" for the following account.

GARY—Nearly 200 members and friends attended a banquet in observation of the 25th anniversary of St. Augustine's Episcopal church at North Gleason, May 17.

Toastmaster for the occasion was Dr. G. Kenneth Washington. Father Wallace L. Wells, Priest-in-charge, presented organizers and early members, and gave a brief account of growth of St. Augustine Church. He compared growth to the BEGINNING, REFORMATION AND RENAISSANCE. The guest speaker was Mrs. Maudelle B. Bousfield, retired principal of Wendell Phillips, Chicago. She used the subject, "QUO VADIS." Mrs. Bousfield emphasized the fact that, "World peace depends on our conception of God. Until somehow the peoples of the world come to a common conception of God, the United Nations may just as well fold up." She declared that, "The time will come when the leaders of the great religions will sit down and come to a common understanding. This will be the real solution for world peace. When we realize the greatness, mercy and beauty of God, we are well on the way to peace. Humanity seems to be realizing that this is the only way to peace."

Mrs. Bousfield concluded that, "We must believe in prayer — prayer of dedication can be made anytime, any-

place, and Christian prayers must be dedication."

Rt. Reverend Reginald Mallett, Bishop of the Diocese of Northern Indiana, gave remarks based on the Epistle of Paul to the Philippians. He stated that, "I thank God for every remembrance of you from the first day until now. It is my aim to keep the Diocese of Northern Indiana one happy family to further God's work on earth."

A printed history of the Church was distributed at the banquet, and the "BEACON" feels sure that all our people will want to read it.

History of St. Augustine's Church—

St. Augustine's Episcopal Church has gone through three phases in its development, that might be likened to the Beginning, the Reformation, and the Renaissance.

The Beginning was that perilous adventure of getting a Church started and making it survive between the years of 1927 and 1939. Even as far back as 1923 a group met with Father Foster to solicit the late Bishop Gray's help in providing us with a place to worship and a Priest to serve us. That plan was accomplished in March, 1927, with Father Foster in charge. The hours of worship could not be in conflict with Father Foster's own Christ Church, so sometimes we worshipped in the morning, sometimes in the afternoon or in the evening.

When Father Foster's duties at Christ Church increased, our services were taken over by the late Father Applegate and Mr. Frank Kelso, who was later ordained Deacon at St. Augustine's in our first large public service. From then until 1939 there was a succession of Priests and Lay Readers. Father Applegate had become very feeble, Deacon Kelso resigned be-

cause of poor health, and our services became more irregular with very poor attendance. The Priests who served us during that period were Fathers Hilten, Langendorff, Jewell, and Perkins, assisted on their off Sundays by Lay Readers Kenneth Washington, Gaston Saunders, Fritz Alexander, and William Swan. The church needed repairs from roof to basement; the seats were folding chairs; the windows were plain glass; the organ was old and tired.

And then came the Reformation. On April 19, 1939, Bishop Gray came for Confirmation bringing with him a Benedictine Monk, Father Leo Patterson. The Benedictines had recently arrived from England and had a temporary Priory in Valparaiso. Bishop Gray assigned three of these Monks, Dom Paul Severance, Father Leo, and Father Francis Hilary Bacon, to take charge of St. Augustine's and attempt to build it up. They did.

First, we had regular hours of services, becoming gradually more Catholic. The church was painted and repaired; the folding chairs were folded away; used pews were given by another Church in the Diocese; a small wardrobe was purchased for vestments. Father Francis designed new windows; made a pulpit, an Altar with Reredos, and Stations of the Cross; inspired us to buy a new organ; had successful Vacation Church Schools; renewed our faith; and started us making regular pledges to carry on the work of the Church.

To these Benedictines we will ever be grateful for the love, the guidance, and the inspiration they brought to us. In 1944, we noted with sadness the illness and death of Bishop Gray. In August of the same year, the Rt. Rev. Reginald Mallett was elected Bishop of the Diocese of Northern Indiana. We had happy times until 1946, on

May 24, when Father Francis announced that they were leaving us to make a permanent settlement in Three Rivers, Michigan. A bombshell!

But it was not too bad after all. Father Leo was now doing parish work and was assigned by Bishop Mallett to be our supply Priest. In the meantime the Bishop was endeavoring to find us a Resident Priest.

On September 1, 1946, Father Charles E. Taylor came to us from Toledo, Ohio. His stay was very brief. He accepted a call from another Diocese and left us after a nine months period. In the meantime Father Leo's church in East Chicago was to be sold and again Bishop Mallett sent him to us, this time as a Resident Priest.

Besides administering to our souls, Father Leo bestowed upon us such things as a new Our Lady for the shrine, complete kitchen equipment, linens, a case for vestments with vestments for each season. He decorated the church, sawed the pews in half to make a center isle, built an office in the lobby, and added a Confessional Booth and a much better Baptismal Font.

During this time up in Three Rivers, Dom Paul had become very ill. Father Francis, with the help of only one Brother, was overworked trying to look after Dom Paul and make a success of the Priory at the same time. But at his request, a new Father Prior, Dom Patrick E. Dalton, was sent from England to assume leadership. Dom Paul was taken to England where he later died. With many prayers and much labor, the devoted work of the Benedictines at St. Gregory's Priory went on. Soon Dom Patrick and Father Leo met again. Can't you guess what happened? Father Leo told us goodbye in

(Continued on page 11)

NEWS FROM THE PARISHES

St. Andrew's, Kokomo

Work on the new St. Andrew's Church, Kokomo, is well under way, writes the Rev. Peter Dennis, Rector. The first unit consists of the church proper. Construction is of concrete block, to be veneered later with Indiana Limestone. Plans call for immediate installation of bronze lanterns in the nave and a rose window above the high altar.

The architect, Kenneth W. Williams of Kokomo, designed the new structure to blend with the present building, which houses at this time the church, the guild hall, and class rooms. The new St. Andrew's is 98 feet long and 54 feet wide. The nave is 34 feet wide. It will seat over 300. The new basement is waterproof and high enough to accommodate full-size windows all around.

Urlin K. Becker, Junior Warden and a Trustee of the Diocese of Northern Indiana, is chairman of the building committee. Contractors are Gwaltney Bros. of Indianapolis.

In our next issue we hope to publish photographs of the new Church at Kokomo, which is now in process of being built.

St. Paul's, Mishawaka

Although several improvements have been made in the church and rectory of St. Paul's Parish, Mishawaka, the one which has occasioned the most comment by parishioners and other townspeople alike, is a new sign. Standing five feet high in front of the church on Lincoln Way, East Highway #33, the new sign is plainly read from passing cars, and it is hoped may help answer the question in Mish-

awaka, "Where is the Episcopal church?"

Construction is of heavy redwood, blending nicely with the red brick exterior of St. Paul's Church, with raised lettering painted white. Donors of the new sign are Dr. and Mrs. Kenneth Kintner.

Gethsemane, Marion

On Sunday, September 28 the Bishop ordained Fr. Russell to the Sacred Priesthood at a Solemn High Mass in Gethsemane Church. The Bishop sung the Mass, Fr. Brittain was Deacon, Brother Joseph of the Society of St. John the Evangelist was sub-Deacon.

After the Ordination a luncheon was served by the Service Committee of the Church to nearly 200 people.

At 3 p. m. the Bishop sung a Solemn Evensong, and Fr. Russell preached at this Service. Tea was served after Evensong.

Considerable changes have been made in the Parish machinery at Gethsemane. A new Committee known as the "Service Committee" and consisting of 9 men and 6 women has been set up, and has been given the responsibility of raising the \$100,000 needed for the provision of a badly needed new parish plant. In the first month of their existence they have raised over \$700, cleaned the Church, and also cleaned the Parish House after a fire in the basement of that building. No structural damage was done by the fire but the dirt left by the smoke had to be seen to be believed!

We apologize for not including in this issue a list of the Services in our Diocesan Churches. We hope to include this list in our next issue.

THE 1952 GENERAL CONVENTION

BY FRITZ W. ALEXANDER

Chairman of Lay Delegation Diocese of Northern Indiana

"We pray that something we may do here will help to bring peace to this troubled world" were the last words uttered in this world by Dean Claude W. Sprouse, immediately following his unanimous election as President of the House of Deputies by the 57th General Convention of the Episcopal Church. Minutes later, Dean Sprouse fell to his death at the speaker's table, as the House of Deputies looked on in shocked silence.

His last prayer for peace in this troubled world remained as a silent tribute to his memory in the House of Deputies throughout the remainder of the General Convention. Every day at 12:30 the Convention turned aside from heated debate of many controversial resolutions for 20 minutes of prayerful meditation, (a new experience in convention history) with the Rev. Theodore P. Ferris, Rector of Trinity Church, officiating for the first week and Bishop Stephen F. Bayne of Olympia officiating for the second week.

After the sad and shocking experience of seeing a beloved fellow-Deputy and a Christian Leader taken a corpse from the Convention floor for the last time, the House of Deputies reconvened at 2:30 P. M. on the first day to elect a successor to Dean Sprouse as their President. The honor went to the Rev. Canon Theodore O. Wedel Chancellor of the College of Preachers, National Cathedral, Washington, D. C., who proved to be capable, amiable, witty, and fair. His first act was to appoint the list of Convention Committees, which was announced to be the list previously prepared by the late Dean Sprouse and the Very Rev. C. Rankins Barnes, Secretary of the

House of Deputies, during the last summer.

Tuesday and Wednesday of the first week, the House of Bishops, the House of Deputies and the Woman's Auxiliary met in joint sessions for report from the Departments of Christian Education, Christian Social Relations, Missions, and Town and Country. The afternoons were devoted to receiving resolutions which were referred to appropriate committees for later debate.

On Thursday, the order of the day was debate and vote on the controversial resolution to amend Canon Article I Section 4, to admit Women Deputies to the House of Deputies. The resolution failed to pass by a vote of 74 to 84.

The House of Deputies proved reluctant to tamper with the basic Canon Law of the Church, and consequently most of the controversial resolutions seeking to change Canon Law failed to pass, including the so-called "El Paso Pension Plan."

The 5th Provincial Dinner was well attended by Delegates from the Diocese of Northern Indiana, including Bishop Reginald Mallett. The principle speaker, the Crown Princess of Rumania, was a charming personality, who told her audience how she had found spiritual value in the Episcopal Church in America, although America was not generally recognized for her spiritual value in world leadership as much as she was recognized in world leadership in the field of arms, money, and supply. She further told her audience that among the most cherished blessings we enjoy here in America is the freedom which is denied to most of the people of the world who are under the influ-

nance of the Iron Curtain; and she charged that we have a corresponding obligation to protect that freedom and thus keep high the hope of those subjugated people of the world that some day they, too, may enjoy that freedom.

The House of Deputies was more liberal on the question of finance than on the question of Canons, because they concurred entirely with the House of Bishops on the General Church Program and adopted a budget of \$5,929,043.38.

If the writer were called upon to express an opinion, he would say that the Episcopal Church "missed the boat" in televising the Opening Meeting on September 7th in Old North Church, with all of its historical values, but where less than 500 people were able to attend or participate, rather than the Woman's Auxiliary's Corporate Communion, at which their United Thank Offering of more than 2 million dollars was presented and at which more than 14 thousand people were present and took part.

Bishop Clinton S. Quinn, Diocese of Texas, and his Clerical and Lay delegations in particular, and most of the Bishops and Clerical and Lay Delegates from southern States have asked the Episcopal Church to "come over to Damascus to help us." They have invited General Convention to Houston, Texas, in 1955, with the promise that every thing they can do will be done to prevent any embarrassing incidents to occur to any of the Convention Delegates, White or Colored. They further express the belief that General Convention, by coming to Houston, will do much to aid the cause of integration of all minority groups in the American way of life.

The writer has seen a great many changes in Christian attitudes in the last three General Conventions, and while not expecting any miracles, and

while recognizing the great possibilities of some embarrassing moments for Negro Deputies, should there be any in the 1955 General Convention the belief persists that the call from Damascus should be answered.

With grateful appreciation to the Woman's Auxiliary for the lead they have always taken and for the results they have obtained in the spread of Christianity, without regard to race or color, and particularly for their concern and request that the House of Bishops and the House of Deputies accept no invitation to take the 1955 General Convention to a city where all Convention Delegates will not be accorded the same cordial welcome without regard to race or color, we express the belief that when the women of the Church, both Northern and Southern, make up their minds to take General Convention to Houston or to Miami, and to take all of their Sisters in the Lord, both White and Colored, laws which protect segregation will disappear.

On Tuesday, September 16, the Delegates from Northern Indiana were the guests of their beloved Bishop Mallett at a 7 A.M. Corporate Communion and breakfast at the Church of the Advent and its Parish Hall.

Churchmen in Northern Indiana should know how devoted to duty its entire delegation was during the entire two weeks of the General Convention; that they voted as a unit almost without exception on all matters; and that they were favored with constant visits from their Bishop.

My God, I believe in Thy perfect goodness and wisdom and mercy. What Thou doest I cannot now understand; but I shall one day see it all plainly. Meanwhile I accept Thy will, whatever it be, unquestioning, without reserve. Amen. (H. L. Sidney Lear)

Annual Report of Christain Social Relations of Diocese of Northern Indiana For 1951

Mrs L. A. Gorham of Huntington, Christian Social Relations chairman for the Diocesan auxiliary with the aid of her deanery chairmen—Mrs. William Curtis of Howe, Mrs. Dean Mitchell of Hammond and Mrs. G. Bauer of Kokomo—has made a wonderful and impressive report for the year 1951, as follows:

"The teachings of Our Lord of love for our fellowmen, concern for his comforts and needs, and sharing of our own blessings with those less fortunate have been put into action through the program of Christian Social Relations of the Woman's Auxiliary.

"The following report portrays the splendid work that has been done by the women of the Church:

Parish:

Remember the sick and shut-ins with get-well, birthday and anniversary cards, also, with food, fruit, and flowers. Assisted families with food and money, served meals at the time of death in their family; Sponsored C. S. R. programs for Auxiliary meetings; Sponsored parish fellowship meetings. Parent-teacher Church School meetings, dinners, breakfasts for Church groups; Assisted parish visiting committee; Assisted in Daily Vacation Bible school; Provided hospitality committee to greet new-comers after church.

Community:

Made parish house available for worthwhile community projects; Attended World-Day of Prayer; Provided magazines for Hospitals and County homes; Provided outings for shut-ins; Provided gifts of food, clothing and

money to Healthwin, children's home, needy families and migrant school. Members served on boards of: Young Women's Christian Association, Children's homes, League of Women Voters, Community Chest, Visiting Nurses and County nurses association, Tuberculosis boards, Girl and Boy Scouts, Hospital cheer guilds, Federated missions, Women's Civic Club, Goodwill, Parent-teacher association, Red Cross (many, many women of the church are active in the Red Cross Blood program.)

Diocese:

Attended Deanery and Annual meetings; Attended Diocesan Training School; Presented financial aid to Holy Trinity, South Bend, St. Augustine's Gary, Christ the King, Huntington.

Nation:

Almost one hundred per cent cooperation in the Pantry and supply shower for St. Gregory's Priory. Provided: Christmas gifts to Indian School, Oneida, Wisconsin; Bedding to St. Barnabas Brotherhood, Gibsonia Pa. Clothing to Tennessee missions. Mission box to Nora, Virginia. Donated cash gifts to: St. Christopher's Mission; St. Andrew's School; Girl's Friendly Society; St. Margaret's Hall

World:

Sent supplies to Paul Rusch in Japan; Sent food and clothing to England; Sent cash for boxes of C-A-R-E; Sent cash to Orphanage at Osaki, Japan; Sent clothing to Korea (record of 232 pounds of clothing to Korea during November and December.)

WHAT THE CHURCH TEACHES—No. 1

The next eight issues of the BEACON will contain articles with the heading "What the Church Teaches." Each of these articles will be on a different subject, so that by the time this year's issues of the BEACON are in your hands, you will also have had the opportunity to have made a study of a systematic course of lessons on the Church. Many people think that learning about the Church is boring—we hope that these articles will prove that this is not necessarily the case.

What we must realize at the very outset is that we cannot hope to be good Church people unless and until we are informed Church people. The Commandment is that not only must we love the Lord God with all our heart and soul and strength, *but also with all our mind*. We cannot help but feel that many of our weaker brethren are weak not because they choose to be, but simply because they don't know any better. It is also true to say that our "strong" Church people could be and would be even stronger and more effective if only they knew more about the Faith. We may bear in our hearts the strongest and most binding loyalty to the Faith; but yet, how can we begin to fulfil our first Christian duty of bearing witness to that Faith if, in fact, we ourselves are not exactly sure what It is all about?

We read about, we hear about, and, if our eyes are really open, we can see for ourselves a resurgence of interest in, and a marked tendency to return to religion of one sort or another. As time goes on, more and more opportunities will be afforded us to lead men back to God. It behoves us ourselves to be very sure of the way that leads to God, and that knowledge can

be gained only by a careful application of the mind to sacred studies.

Some Fundamental Thoughts

As you come into contact with people in your daily life, from time to time matters touching religion will come into the conversation. Here is your golden opportunity to bear witness to the Church. Yours is the rather doubtful privilege of being a member of a completely misunderstood body—the Episcopal Church. Most people know nothing about the Episcopal Church, or else their minds are full of what amount to complete misapprehensions. Anything you have to tell people—just so long as your information is accurate—will be complete news to them; and, if news, then somewhat startling; and, if startling, then certainly something to be remembered, if not repeated.

One of the most common misapprehensions about the Church of England (of which our American Church is a branch) is that it was founded by King Henry VIII of England. When will people realize that all King Henry and his advisers did was to deny the supremacy of the Pope as far as the Church which was in England (and had been in England for years and years and years before, and, for that matter, still is in England is concerned. If the Church, on the one hand, depends upon papal supremacy, then Henry did in fact attempt to found a new Church. If, on the other hand, the Church depends upon the supremacy of Christ, then Henry merely rid the Church of England of an unnecessary encumbrance.

Indeed, Henry VIII was not the first to question (and to deny) Papal supremacy. In the Great Charter (Magna Carta) of 1215 it is written

"The Church of England shall be free." How can anyone seriously claim that Henry founded a Church which is specifically mentioned by name in a document which was 300 years old when he came to the Throne?

We come across people, slightly better informed than most, who will tell us that Christianity was brought to Britain by St. Augustine of Canterbury in the year 597. Certainly, St. Augustine landed in Britain in that year, but he did not bring Christianity to that country, for shortly after his coming he met with Bishops of the Church of England who refused to accept his authority as an emissary of the Bishop of Rome. So we find the Church of England not mere in existence but actually questioning papal authority (and getting away with it!) almost a thousand years before Henry VIII was born!

We can, if we choose, go back a further 280 years to the year 314 at which time history records that there was a Synod or Council of the Church at Arles in France, which was attended by British Bishops together with Bishops from all over Europe. So we have definite proof that 300 years after our Lord's earthly life, the Church was established in Britain.

Here definite history ends, but its place is taken by something equally reliable—the science of archaeology, or the scientific study of very old things. The archaeologist tells us that Christianity found its way to Britain probably well before the year 100 A.D.

Now we can give passing attention to legend. Now there is a big difference between legend and fiction. "Legend" comes from the Latin word "legendum" which means "matter which ought to be read." Legends are stories which are probably true, but we just can't prove it. The Apocrypha in the Bible is a perfect example of a

collection of legends. Don't confuse the word with either story or fable. There are two legends about the coming of the Church to Britain. One says that Christianity was either brought to Britain by St. Paul, or that the great Apostle at least visited the island. We just don't know about that so the Church makes no claims at all about it. It is, however, quite consistent with the theories of the archaeologists. A stronger legend (with quite a deal to support it) is that the Church was brought to Britain by St. Joseph of Arimathea—he it was who gave his tomb for the bestowal of the Lord's Body after he had begged it from Pilate. Shortly after the Resurrection, St. Joseph took some precious relics of our Lord's life (the Cup in which He offered His Last Supper was one) and went as far away from the Holy Land as he could. Eventually, he landed in Britain, and with his followers, settled in a place called Glastonbury, where the relics were hidden. Legend also tells us that St. Joseph planted his travelers staff at Glastonbury, where it miraculously took root and flowered. There is 2000 year old thorn tree at Glastonbury today, and, if you want you can see a cutting from it growing in the garden of the National Cathedral at Washington, D.C. It flowers round Christmas every year!

We can now summarize:

1. Our American Church takes its origins from, and is a properly accepted and recognized sister Church to the Church of England.
2. The Church was established in England at a very early date, and must have been brought to that land by someone who had had close contact with if not the Lord, at least with one of His followers.

3. We find the Church well-established by the year 300—the date of the foundation of the See of London. We also see that the British Church was recognized as an integral part of the Church which our Lord founded, otherwise British Bishops would not have been invited to the Synod of Arles.
4. The Church of England was free from all papal claims until the middle of the seventh century.
5. These papal claims were never fully accepted by the English Church.
6. Henry VIII merely laid down the principle that the Church of England was not under the jurisdiction of the Bishop of Rome (any more than the American Church is now under the jurisdiction of either the Queen of England or the Archbishop of Canterbury).
7. THE EPISCOPAL CHURCH STANDS IN DIRECT AND UNBROKEN LINE FROM THE APOSTOLIC CHURCH.

* * * * *

We would like to suggest that perhaps you might like to tear out this series of articles and perhaps file them away for future reference. Maybe you would like to give them to somebody who has been asking you about the Church and its teaching.

If at any time you would like to write the Editor on any question arising from these articles, please feel free to do so. He will try to answer our questions, and, at the same time, respect your confidence.

Let him that thirsts to see God lean his mirror, let him make his own spirit bright.

ST. AUGUSTINE'S

(Continued from page 4)

December, 1948, to renew his monastic life.

Again we were left without a Priest. The Bishop recalled Father Langendorff as a supply Priest until he was able to find another Resident Priest.

Then came the Renaissance. One of our own members, Wallace L. Wells, had resigned after the war from a position as teacher in the Gary Public Schools to become a Priest, and was graduated from Seabury - Western Theological Seminary in June, 1951. In December prior to his graduation, he was ordained Deacon in a colorful ceremony at St. Augustine's Church and was assigned by Bishop Mallett to serve his Diaconate with us under Father Langendorff. On June 23, 1951, in an even more colorful ceremony at Christ Church, he was ordained Priest. Bishop Mallett had found the Priest he was seeking and assigned him as Priest-in-charge at St. Augustine's Church.

We are now living in the Renaissance of our development—true in our loyalties to the Benedictines, to whom we go on a day's pilgrimage each summer and at Thanksgiving with offerings to fill their larder—true to our Priest, who is a Benedictine in spirit.

To Bishop Mallett we reverently give thanks for providing us with a Resident Priest, and also for his guidance, love, and concern for St. Augustine's Church. To each of the Priests, Lay Readers, and Monks we are deeply grateful for their spiritual help along the way. St. Augustine's Church has reached the Renaissance, and with God's help we will strive onward to become an influence for good in the community and the work of spreading the Kingdom of God.

Russell Benner
429 W. High St.
Elkhart, Indiana

THE WOMAN'S AUXILIARY

DEANERY MEETINGS

The Deanery Meetings will be held during October as follows: 7th, Ft. Wayne Deanery at Peru; 8th, S. Bend Deanery at Plymouth, and 9th, Calumet Deanery at Hammond. There will be Training Schools in connection with these meetings, which start at 9 with Mass and Holy Communion; 9:30 Breakfast, at 10 there is a talk by the Bishop on the Redemptive Life and its application followed at 10:30 by an address on the Aims of the Auxiliary by the Diocesan President. At 11 there are talks on how to do the job. A box lunch is followed by a Program Planning Workshop.

NEWS FROM THE TRIENNIAL

The United Thank Offering from this Diocese was \$11,003.34, and was presented at the Triennial. The total offering was \$2,488,200. The House of Deputies defeated the proposal of the Joint Commission to give women an official voice in the Legislation of the Church.

SUMMER BOARD MEETING

The Summer Board Meeting, held July 23 at Lake Wawasee was an inspiring and happy occasion. The Bishop led devotions in the Chapel, and after lunch the meeting, attended by delegates from eleven parishes, was held on the veranda of the Bishop's house.

PARISH ELECTIONS

Mrs. Charles Hardiman is the new Auxiliary President of St. Mark's Howe, while the President of the Ft. Wayne Auxiliary is Mrs. C. G. Diver.

St. John's Auxiliary, Elkhart

The Reverend Mother Superior of the Sisterhood of the Holy Nativity, Fond du Lac, Wis., spoke to the auxiliary of St. John's church in Elkhart on Sept. 9. She spoke on the Religious Life and purposes and work of her order. She explained the Associates, who are members of the Order living under Rule in the world, each pursuing the sanctification of her soul in her particular vocation as teacher, nurse, wife and mother, etc. The Rule includes daily morning and evening prayers, self-examination, daily Bible reading and meditation, regular Communion and requires being present at the Holy Eucharist every Sunday and Holy Day, Confession, etc. If a woman is interested in becoming an Associate she should seek the counsel of her priest and then should plan to visit the convent where the Reverend Mother confers with her and guides her. Any woman is welcome to visit the convent for a rest or retreat. Inquiries may be addressed to The Reverend Mother Superior, S. H. N., Convent of the Holy Nativity, Fond du Lac, Wis.

THE BEACON

OF THE CHURCH IN NORTHERN INDIANA

DECEMBER 1952



"RECEIVE THE HOLY GHOST . . ."

ADVENT 1952

THE BEACON

of the Episcopal Church in the Diocese of Northern Indiana

Published six times a year in October, December, February, April, May and June by
the Department of Publicity for the Diocese of Northern Indiana

SUBSCRIPTION PRICE, FIFTY CENTS A YEAR

Entered as second class matter October 1, 1951 at the Post Office at Marion, Indiana,
under the Act of March 3, 1879

Editor: The Rev. David A. Reid,

819 South Washington Street, Marion, Indiana

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Peerless Printing Corporation, Marion, Indiana

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1304 South Washington Street, Marion, Indiana
Telephone Marion 2305

All feature stories and pictures should be sent in directly to Father Reid at least six weeks in advance of day of publication.

Parish News Notes should be sent to Father Dexter on or before the 18th day of the month preceding issue.

All other matters, including change of address, new subscribers, etc., should be referred to the Secretary.

Volume IX

DECEMBER 1952

Number 2



**OUR BISHOP WITH A GROUP OF HIS PRIESTS
AND HOWE CONFERENCE STAFF**

“RECEIVE THE HOLY GHOST...”

PRIESTS ARE A MUST!

There is no question at all about priests being necessary for the kind of religion which the Episcopal Church teaches and believes in. As a part of the One, Holy, Catholic and Apostolic Church, she must have the Apostolic Ministry (Bishops, Priests and Deacons) to guard and increase that Church. The Prayer Book puts it simply: “It is evident unto all men, diligently reading Holy Scriptures and ancient Authors, that from the Apostles’ time there have been these orders of Ministers in Christ’s Church,—Bishops, Priests and Deacons.” This quotation is from The Preface to the Ordinal, which is the section of the *Book of Common Prayer* dealing with the making, ordaining and consecrating of Deacons, Priests and Bishops.

There is an old legend told that Our Lord was asked about the future plans for His Church. He replied that the future plans for His Church were in the hands of His Bishops and Priests. *They* were to carry out His plans for His Holy Church. “Yes, but what if the Bishop and Priests fail?”—Our Lord was asked. And the Son of God replied, “*I have NO OTHER plans!*”

Echoing the sense of that legend, the Bishop of New York, John Henry Hobart, said in his first Pastoral Charge in 1815: “Apart from its divine origin, the office of the ministry is connected with the very existence of religion. There never was, and there never can be, a religion without a priesthood. Christianity consists of doctrines, of precepts, of sanctions, and of rites and ordinances. There must be, therefore, an order of men set apart for the purpose of explaining its doctrines, of enforcing its precepts, of unfolding its sanctions and of administering its rites and ordinances.”

The Priest, through the office and Apostolic Power of the Bishop who ordains him, receives a share (a part) of the Priesthood of Christ. In fact, it is our Lord Jesus Christ Himself who ministers to His Children in the Church—through the hands of His Priests. This is the way that He fills His promise, “Lo, I am with you always, even unto the end of the world.”

The Priest is not the representative of an absent Lord; rather he is the human instrument and agent of a King and Saviour always present, always working in His Church. Well may priests, exclaim, “Who is sufficient for these things?” And the answer comes, “Our sufficiency is of God.”

WHAT IS PRIESTHOOD?

There are many ways in which this question could be answered, but they would all come back to this: priesthood is the setting apart of a life which has been given to the services of God and man in a particular function. Being a Christian priest is not more important than being a Christian mother or doctor or shoe salesman. All four have exactly the *same* purpose in life: to honor God by their lives, and to love their neighbors as the fellow sons and daughters of God. The difference lies in their function, in their work.

What is the work of a priest? He is “to minister to the people committed to his care; to preach the Word of God: to baptize: to celebrate the Holy Communion and to pronounce Absolution and Blessings in God’s name” (Prayer Book, p. 204 in the Office of Instruction). That is another way of saying: the priest is given the responsibility of feeding and caring for Christ’s precious people in a particular work; he is to

teach the Good News of Salvation contained in Holy Scriptures; he is to start souls heavenward by baptizing them. The priest is to stand at the altar, to celebrate the Holy Eucharist and give Eternal Life by means of feeding his people the Eternal Food in the Blessed Sacrament. And by the power and authority given him at his ordination he is to free penitent people from their sins. Finally, he is to bring God's blessing to God's children.

The work of the priesthood has been defined in this graphic way: "A priest is he who draws aside the veil between God and the people... and then hides himself in its folds." Exercising the priesthood does not depend on church buildings. If every cathedral, parish church, hospital chapel and every altar everywhere were destroyed at the same moment, and there were still properly ordained priests, the essential life of the Church would go on.

The Holy Eucharist being celebrated, penitent sinners being cleansed in the Sacrament of Forgiveness, the sick being anointed, a marriage being blessed—none of these priestly functions (in an emergency) depend on the wood and stone of church structures. It is for just these reasons that the priesthood, humanly speaking, has been called "the lifeline of the Faith."

The priest is to be the altar man (the sacrificer), the prophet (the proclaimer), the shepherd (the pastor). As the altar-man, he first of all stands before the Earthly Throne of God to celebrate Holy Communion. Nothing he does is more important! As a prophet, he has been commissioned to proclaim publicly and officially the Holy Good News of Jesus Christ and His Salvation for mankind. The priest must speak for the Church! As the shepherd, he

is the pastor of the flock—the father of the parish family. This means he is to minister to the spiritual needs of the souls at every level and in every circumstance. The pastor has a difficult, exalted and immensely rewarding work to do.

"What art thou, priest? Not from thyself, but out of nothing was thou made. Not for thyself dost thou stand set between man and God. Not for thyself dost thou live, but to the Church thy bride. Not thine own art thou, but slave of all men: Not thyself art thou, but servant of God.

What art thou then? NOTHING, priest; and EVERYTHING!"

SHORT - 1000 ESSENTIALS!

The scene is the House of Deputies at the General Convention in Boston, September, 1952. A thrilling report has just been made. It tells of the millions of dollars worth of new churches, chapels and parish houses, which are to be built for Christ and His Church. You are proud to be an Episcopalian!

And then a layman from the Northwest stands up and says, "What's the use of building more churches when there are not enough Priests for the ones we have already!" In his blunt way this Churchman had come to the very heart of the most dangerous shortage that faces our Church today.

We are more than a little spoiled in the Diocese of Northern Indiana. We look around and see a priest in every parish and mission, where provisions are made for one. *What* shortage, we wonder?

There is a two-fold answer to that question. First, God is exceedingly good to us, and we have much to be thankful for in this respect. Second, our beloved Father-in-God, Bishop Mallett, has gathered into the Diocesan Family a group of extraordinarily devoted priests. The diocesan clergy have,



THREE OF OUR NEW PRIESTS

FATHER ADAMS, FATHER RUSSELL, FATHER VARIAN

n fact, nearly doubled in numbers since he was consecrated the Chief Pastor of Northern Indiana in 1944. Much of that increase has been because of respect and affection for the Bishop in many parts of the country—and *in spite of* the national shortage.

But our own good fortune isn't the norm in 1952 in just about any other diocese or missionary district you could name. The most authoritative (and latest) figures show that there are nearly 700 Episcopal Churches today (capable of supporting a priest) without a pastor. There simply are not enough to go around! Added to the 700 must be the vacancies in the Mission Field, the Chaplain's Corps, faculty members for Church Seminaries, and Chaplains for College and School work.

Moreover, as conscientious Episcopalians, we cannot think just in terms of our diocese. Northern Indiana is a small part of a much greater unity—

the whole Episcopal Church in the United States. We have to be concerned about the clergy shortage in the Niobrara Indian Field in South Dakota, the new industrial towns of the South, the Philippine Islands, New Jersey, and the Republic of Haiti. It is the same work, the same Faith, the same cause—ininitely important to our Lord—whether it be Peru or Port au Prince.

Wherever the Anglican Communion is at work, there you have the Church. Men are needed wherever the Church exists—all priests are missionaries. All vocations to priesthood are calls to be missionaries somewhere. Ceaselessly, we must be raising up young Hoosier Churchmen who love God and who will be priests *anywhere* for the sake of that love—if He calls them.

In two more years (it takes eight years to train a man for Holy Orders after he has finished High School!) we shall be short nationally 1000 priests. The Church will then be lack-

ing 1000 *essentials*, in the strictest sense of that word. Many of us remember the Orson Welles "radio invasion play" broadcast several years ago. It was a very realistic phantasy about this planet being invaded by men from another. Some people on the Atlantic Seaboard took it so seriously that they were actually trying to flee—carrying with them what they considered their essential belongings.

In the unlikely event that every Altar the Church possesses, and every parish house everywhere, was destroyed, would the essence of the Church be gone? Not if from the dust heap of our Church buildings there emerged our priests. The living essentials would be there!

The priests could still celebrate the Holy Eucharist and give the Blessed Sacrament with an ordinary cup and saucer, bread from the corner grocery, wine from the package goods store. They could give peace and God's forgiveness to the penitent sinner—if they were wearing overalls. They could solemnize Holy Matrimony in private homes, if it were necessary. But the essence of our kind of religion would still be available.

In the final run, priests are strictly necessary while church buildings are not. No priests, no sacraments! Not enough priests, and the Church cannot grow. Short—1000 essentials! It's the kind of shortage that threatens the whole life of the whole Church.

HOW CAN THE MAN IN THE PEW HELP?

The man in the pew (and that, of course, means the woman, also!) can do an enormous lot about the serious shortage of priests—if he, or she, is willing to do unspectacular things faithfully.

There are four things which would really count: (1) Be ready to give

your sons, if God calls them to this life (2) Be willing to pray for the increase of the sacred ministry, (3) Be determined to reverently esteem the office of priesthood, (4) Be glad to make it possible for our young men to become priests when lack of money shuts the door on studying for ordination.

BE READY TO GIVE YOUR SONS, IF GOD CALLS THEM TO THIS LIFE. There is much more than meets the eye in the first point. Being willing to give your sons can mean a fierce battle with your own plans and with your pride. How often they both clash with God's plans for us. You may have set your heart on your son being your junior law partner someday. Perhaps the men in your family have been in the same business firm for three generations. You may have wanted to be a physician and are determined that your son shall be one. Being ready (and willing), if God calls your son, may break your heart for a time. It will require of you deep devotion to God to encourage your son to take a *path not planned* by you.

(2) BE WILLING TO PRAY FOR THE INCREASE OF THE SACRED MINISTRY. This means more than just once in a while. It really means to bombard the Heavenly Throne with intercessions for more vocation in all dioceses. It means that you will come often to the Holy Eucharist having this intention on your lips. It means that this cause will be of very great concern to you in all that you do and are in the Church.

(3) BE DETERMINED TO REVERENTLY ESTEEM THE OFFICE OF PRIESTHOOD. It is profoundly important for Episcopalians to see the priesthood primarily and overwhelmingly in terms of Our Lord Jesus Christ. An ordained priesthood in which men are set apart to share our Lord's power and life is God's plan—



ORDINATION OF FATHER RUSSELL TO SACRED PRIESTHOOD
SEPTEMBER 24, 1952
GETHSEMANE, MARION

not man's! The office of priesthood is to be always honored because through it Our Saviour and King ministers to His Children. In every baptism, it is Christ who baptises. In every Holy Eucharist, it is Christ who gives the Bread of Life. In every sacrament of forgiveness, it is the King of Kings who frees man from his evil. Could there be any greater reason for reverencing and showing honor to the office of a priest!

No honest person would deny that priests are very, very frail people. They often disillusion the Faithful. Sometimes people love God in spite of their Pastor and not because of him. None of these facts, though, alter the central truth that the office of a priest is to be esteemed. If we fail to do that in every way we must share in the failure of the Church to increase the numbers of her sons who gladly take up this Holy Office. Put positively, by our esteeming of this office we

shall have the joy of knowing that the priesthood will increase. Countless souls will come to know the Faith in all its fullness, which is beyond price and praise.

(4) BE GLAD TO MAKE IT POSSIBLE FOR OUR YOUNG MEN TO BECOME PRIESTS WHEN LACK OF MONEY SHUTS THE DOOR ON STUDYING FOR ORDINATION. A theological seminary is not like a college. In a college it is often possible to work your entire way through. That is not true of a seminary because the theological school has a different responsibility. The Church's training school for future priests has a larger duty than just providing classes and teachers. Seminary years are the final three years of a priest's preparation. He must not only study; he must be molded towards God in a certain direction. That requires a closely-knit community life and a close discipline. The process of "spirit-

ual bending" doesn't allow time for any real outside work except during the few weeks of summer.

Often a \$200-300 yearly *supplement* is all that is needed. Often help to that extent, keeps a postulant for Holy Orders in seminary. The source of this help is mostly "The Postulant's Fund", which is administered by the Bishop. He has only one source of support for the Fund—YOU!

Only your glad support—coming from your deep convictions of how important this cause is—will keep the Fund going. If every congregation every year had a special "Postulant's Fund" project the Bishop need never turn away any man who needs some assistance for a period of three years.

For example, if every mission congregation, every year, gave \$50 to the Fund, and every self-supporting parish gave \$100 (the larger ones more, as they were able)—no young Churchman in this Diocese would turn away from priesthood *simply* because of lack of money.

It is the richest investment in the Church's life that could be made. Only the man in the pew can make it!

PROMISES A PRIEST MAKES

(A SUMMARY OF THE VOWS MADE AT ORDINATION AND

TAKEN FROM THE PRAYER BOOK ORDINAL)

(1) He promises to minister the Doctrine and Sacraments, and the Discipline of Christ, as Our Lord has inherited them.

(2) He promises faithfully and diligently to fight and drive out of the Church all false teaching (any doctrine contrary to the Word of God). This is to be done privately and publicly, to the sick as well as to those who are in good health.

(3) He promises to be faithful in his prayer life, and in reading Holy Scriptures. And, in addition, to give up "the study of the world and the flesh."

(4) He promises to train himself through Our Lord, to become a wholesome example and pattern to his flock . . . and if he has a vocation to be a married priest he promises to train his family also to be wholesome examples."

(5) He promises to maintain and increase (as much as he can) quietness, peace and love among all Christians, people, and especially among those committed to his care.

(6) He promises to reverently obey his Bishop (or other properly authorized superiors) . . . to submit to his godly admonitions and judgments with a glad mind and will.

An Open Letter to the Mothers and Fathers of Our Diocese

Dear Parents:

We know of nothing more important about which we could write you. Humanly speaking, you are the ones who do most to make, or break, your sons' possible vocation to share in the Priesthood of Our Lord Jesus Christ. Sometimes it's what you say and sometimes it's what you do not say that colors your boy's life and his life's

work.

To begin with, of course, the kind of religion that you all have yourselves goes a long way towards the possibility of your son being guided towards priesthood. If it is a genuine, personal, sacramental relationship with God, and you have a last-ditch loyalty and devotion to His Holy Church—no matter how frail and inadequate

our past, present or future pastor is—then a good ground work has been laid.

On the other hand, countless growing vocations to Holy Orders (in young men) have been destroyed or slowed under by a shallow, carping, finicky religion on the part of parents. Running down the imperfections of a parish and the all-too-human weakness of the Rector, for example, can be utterly ruinous to a sixteen year old boy's thoughts of priesthood. Consciously or unconsciously, he is influenced by your love for God and your esteem for the office of a priest. . . . or the complete lack of them.

Please don't misunderstand the purpose of this letter. It is NOT to push all your sons towards ordination. Vocation must be given by God to a particular son, but parents must nourish and cherish the possibility of vocation in all their sons! Parents, more than anyone else, must create an atmosphere of love and respect for holy things in which a possible vocation can grow.

Concretely, parents have the blessed privilege of saying their prayers faithfully and asking constantly that God's will for their sons be clearly shown. The whole Church can never cease being grateful to one mother—Monica. St. Monica (humanly speaking) prayed for her marvelously gifted son, St. Augustine, out of deep dissipation into utterly dedicated priesthood. Her personal religion gave to the whole world, ultimately, one of the greatest priests, bishops and theologians—the Faith has ever produced.

Parents can talk freely to their own Rector about their sons. He can help detect signs of vocation and encourage them. And, of course, he will be praying for their vocations, too!

Sometimes parents with the highest motives commit an act of robbery

against their own flesh and blood. They discourage the thought of priesthood out of the mistaken idea that they desire greater (financial) security for their sons. But more and more, discerning parents are coming to see that in this kind of world most talk about financial security is wishful thinking. No one can guarantee financial security for anyone! There is only one real security and that is God. And He cannot, or will not, be a so-called financial haven.

Great luxuries *in themselves* do not bring happiness, and happiness for their children is the desire of all devoted mothers and fathers. Faithful priesthood in *itself* does bring happiness. Dedicated priests, in fact, bring a three-fold happiness: delight to the fatherly heart of God Almighty; comfort and help to many people; a sense of eternal worth-whileness and eternal joy in their own lives.

If your son shows signs of this vocation, could you conscientiously deny so much happiness to so many people; As Christian mothers and fathers you would not! No less than this is at stake as you live out *your* vocation of Holy Matrimony—bringing up your children “to the honor and glory” of Jesus Christ.

“Happy art thou, O priest, since by an especially honorable privilege, I have chosen thee to Myself out of the people, to stand before Me at my Table as my intimate friend and counsellor; and thence not only to receive food thyself but to dispense it to the rest of My faithful.” And St. Bernard of Clairvaux, eight hundred years ago, said of being a priest, “He has preferred you to kings and emperors—nay, more, to angels and archangels.”

Faithfully yours,

A HAPPY PRIEST

NEWS FROM THE PARISHES

St. James, Goshen

The Rt. Rev. Reginald Mallett, Bishop of Northern Indiana, and Mrs. Mallett and the wardens and vestrymen of St. James Church, Goshen, and their wives were dinner guests of Father and Mrs. Mosier at the Rectory Tuesday evening, Nov. 18. Assisting Mrs. Mosier were her daughter, Mrs. E. E. Ankney of Sturgis, Mich., and her daughter-in-law, Mrs. Max Mosier of Bristol. Twenty-four guests were present.

Mrs. Delbert Bates and Miss Judith Etsinger were confirmed by Bishop Mallett Tuesday afternoon, Nov. 18.

An enthusiastic meeting of parishioners and guests was held in the parish house Wednesday evening, Nov. 12. Following a potluck supper, J. C. Winter, Parish Treasurer, opened the Every Member Canvass with a presentation of the budget for 1953. Other speakers were: Milton Latta, Senior Warden, and the Rev. Bruce Mosier, Rector.

Milton Latta was presented with an award at the Loyalty Sunday service on Nov. 16 in recognition of his many years of devoted service to the church. Mr. Latta was confirmed in 1911, served as an acolyte, and has been warden and vestryman in his parish for many years. He has also given his talents as architect to many churches in the Diocese.

Trinity, Peru

Hurrying to finish their work in time for the annual Smorgasbord on Dec. 3, which has become quite an event in Peru, members of Trinity Church have been remodeling the

rooms directly below the church proper to make a large modern kitchen and a good-sized banquet hall. They have converted a former choir room into a kitchen, complete with two stoves and a triple-well sink. Church school classes were removed to the Guild Hall to make way for remodeling of the banquet hall. The Trinity Church now offers the community a large room for all sorts of meetings and social events. The Rev. G. Coly Brittain is Rector of Trinity Church.

Good Shepherd, East Chicago

Nearing completion is a continuation to the parish hall of the Church of the Good Shepherd, East Chicago, which will house the heating plant, provide storage space, and serve as a foundation to sacristies and church school rooms to be built next year. Men of the Mission have donated much of the labor on the new addition. The Rev. Horace L. Varian, Jr. is the Priest in charge.

THE WOMAN'S AUXILIARY

The Woman's Auxiliary of St. Paul's Church, LaPorte, has elected the following officers to serve through the coming year: Miss Gertrude Jackson, Pres.; Mrs. H. Stewart Badger, Vice-Pres.; Mrs. Dallas Zener, Treas.; Mr. Charles R. Flint, Secy.

NOTICE

Due to our allocation we have had to reduce our issues from 12 to 6 issues per year.

Business Manager

FROM THE BISHOP'S OFFICE

"FAIR SHARE" APPORTIONMENT OF MISSIONS, YEAR 1953*

(Revised December 4, 1952)

Parish or Mission	Location	Per Cent	"Fair Share" Apportionment
St. John's	Bristol	.42	\$ 158.67
St. Mary's	Delphi	.18	68.00
Good Shepherd	East Chicago	2.87	1,084.26
St. John's	Elkhart	10.65	4,023.46
Trinity	Fort Wayne	15.40	5,817.97
Christ	Gary	7.03	2,655.86
St. Augustine's	Gary	1.46	551.57
St. Paul's	Gas City	1.23	464.68
St. James	Goshen	3.05	1,152.26
St. Paul's	Hammond	5.81	2,194.96
St. Stephen's	Hobart	.79	298.45
St. Mark's	Howe	.67	253.12
St. Andrew's	Kokomo	4.70	1,775.61
St. Paul's	LaPorte	3.37	1,273.15
Trinity	Logansport	3.19	1,205.15
Gethsemane	Marion	3.45	1,303.38
Trinity	Michigan City	8.82	3,332.11
St. Paul's	Mishawaka	4.69	1,771.84
Trinity	Peru	2.83	1,069.15
St. Thomas	Plymouth	3.78	1,428.05
St. James	South Bend	12.65	4,779.04
Holy Trinity	South Bend	1.35	510.02
St. Andrew's	Valparaiso	1.61	608.24
St. Luke's	Hartford City		
Christ the King	Huntington		
Trinity	Kendallville		
All Saints	Wawasee		
St. Anne's	Warsaw		
		100.00	\$37,779.00

DEPARTMENT OF RELIGIOUS EDUCATION	\$ 600.00
DEPARTMENT OF CHRISTIAN-SOCIAL RELATIONS	100.00
DEPARTMENT OF PUBLICITY	1,800.00
DEPARTMENT OF PROMOTION	600.00
LAYMEN'S COMMITTEE	200.00
EXAMINING CHAPLAINS	100.00
TOTAL	\$37,779.00

*"Fair Share" Apportionment based on the same mathematical formula used for determining amount of Diocesan Assessment. Percentages used above are the same as those used for determining the Diocesan Assessment for the year 1953.

Russell Benner
429 W. High St.
Elkhart, Indiana

**REPORT OF THE 1949-1952 TRIENNIAL
UNITED THANK OFFERING, THE WOMEN OF THE CHURCH
DIOCESE OF NORTHERN INDIANA**

TOTALS FOR OFFERING				
	Spring	Fall	Year	Triennium
Bristol-----	\$ 8.25	\$ 13.50	\$ 21.75	\$ 47.80
East Chicago-----	27.52	23.65	51.17	129.34
Elkhart-----	384.78	316.35	701.03	2,090.94
Fort Wayne-----	209.40	210.00	419.40	1,215.36
Gary, Christ Church-----	64.00	53.00	117.00	308.00
Gary, St. Augustine's-----	32.64	30.20	62.84	141.36
Gas City-----	17.10	18.04	35.14	89.48
Goshen-----	66.45	0	66.45	317.36
Hammond-----	101.05	102.83	203.88	572.71
Hobart-----	16.46	19.00	35.46	122.12
Howe-----	81.17	72.64	153.81	409.36
Huntington-----	37.31	25.03	62.34	150.93
Kokomo-----	160.15	142.50	302.65	904.82
LaPorte-----	123.70	131.38	255.08	743.36
Logansport-----	17.27	30.60	47.87	133.37
Marion-----	24.10	0	24.10	221.23
Michigan City-----	226.34	211.05	437.39	1,287.72
Mishawaka-----	71.00	0	71.00	425.67
Peru-----	55.18	0	55.18	180.43
Plymouth-----	23.81	45.50	69.31	204.62
South Bend, Holy Trinity-----	0	9.00	9.00	89.24
South Bend, St. James-----	204.77	119.25	324.02	906.48
Valparaiso-----	35.78	27.14	62.92	143.18
Warsaw-----	22.88	14.49	37.37	57.59
Special Offering-----	2.00	0	2.00	2.00
TOTALS-----	\$2,013.11	\$1,615.15	\$3,628.26	\$10,903.04
Interest Earned-----				204.29
Grand Total for Triennium-----				\$11,107.33

Participating Parishes in Spring 23, In Fall 20, In Triennium 24.

NOTE: Offering from Marion, Goshen, Elkhart, Mishawaka and Peru were received too late for presentation and will be included in offering for Spring 1953. The total was \$258.06.

The Triennium Offering of \$11,107.33 was placed on the Golden Alms Basin at Presentation Service in Boston Gardens, Boston, Mass. on September 11, 1952 by Mrs. Gayl Cooper, Diocesan Custodian.

THE BEACON

OF THE CHURCH IN NORTHERN INDIANA

MARCH 1953



SANCTUARY
ST. AUGUSTINE'S CHURCH
GARY, INDIANA

THE BEACON

of the Episcopal Church in the Diocese of Northern Indiana

Published six times a year in October, December, February, April, May and June by
the Department of Publicity for the Diocese of Northern Indiana

SUBSCRIPTION PRICE, FIFTY CENTS A YEAR

Entered as second class matter October 1, 1951 at the Post Office at Marion, Indiana,
under the Act of March 3, 1879

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All feature stories and pictures should be sent in directly to Father Reid at least six weeks in advance of day of publication.

Parish News Notes should be sent to Father Dexter on or before the 18th day of the month preceding issue.

All other matters, including change of address, new subscribers, etc., should be referred to the Secretary.

Volume IX

MARCH 1953

Number 3

THE WOMAN'S AUXILIARY Province Training School

The annual Leadership Training school for the Woman's Auxiliary of the Fifth Province was held January 20-23 at the DeKoven Foundation, Racine, Wis. Delegates from Northern Indiana were: Mrs. Paul Kerr, Elkhart; Mrs. Gordon Diver, Fort Wayne; Mrs. Claron Veller, LaPorte and Mrs. Ralph Curtis, Howe.

The faculty included the Rt. Rev. Richard S. M. Emrich, S.T.D., Bishop of Michigan; the Rev. John O. Bruce, Sheboygan, Wis.; Dr. William E. Utterback, associate professor of speech at Ohio State University; Mrs. Frederick Lindley, Milwaukee, and Mrs.

Robert Vance, representative of Province Five to the National Executive board.

The courses presented were: Missionary Work of the Church, Bishop Emrich; Study on the Worship of the Church, Father Bruce; Discussion group work led by Dr. Utterback on the program for Social Action, using as topics the United Nations Technical Assistance program and Human Rights. Work shops were conducted by Provincial chairmen of the departments of Christian Education, Personnel, Christian Social Relations, United Thank Offering, and for Diocesan Presidents.

(Continued on page 12)

Lent

Many of us have been taught that the duties the Church imposes upon us in Lent are three-fold—the Duty of Prayer—the Duty of Almsgiving and the Duty of Fasting. Most of us will be proposing to weave some sort of a Lenten Rule along these, or similar lines. Maybe this sort of thing:

PRAYER

During Lent I will attend Church regularly every Sunday, and go to the mid-week Service as well. I will also take care to say my prayers regularly night and morning.

ALMSGIVING

During Lent I will give as much as I can to the work of the Church.

FASTING

I am going to cut down my consumption of candy, cigarettes, and other luxuries; and I am going to fewer entertainments than I normally do.

May we consider this sort of a rule together—you and I? It is not a very good one, really. In fact, unless we are very careful, it will do a great deal more harm than good.

Let us begin by considering the bit about Prayer. Aren't you in the habit of attending Church every Sunday? Is yours the sort of mind which allows you to believe that there are things more important than the worship of God? If God can be set aside for worldly considerations—then so can the things which come from God—righteousness, truth, honesty and things like that. If you can't be trusted to come to Church to bear witness to God—then you just can't be trusted. If you can justify absenting yourself from Church to give God the

Glory which is rightly His—then you can justify anything. Staying away from Church is robbery—you are robbing God of the glory which you alone can give Him. It is rather like robbing a big city bank of a \$5 bill. The Bank can afford that five dollars. But it is still robbery, and you'll still go to the pen if you are caught. If you stay away from Church, God will lose a little glory. Maybe He can afford it. But it's still robbery.

Then that bit about the mid-week Service. Of course, there is no obligation to go to the mid-week Service. But isn't it a wonderful chance to give God glory at a time when we are under no measure of compulsion to do so? What is wrong with attending a mid-week Service all the year around? Why make it a matter of Lenten discipline?

Then, of course, daily prayer. There should be no need for rules about that. The Prayer Book has Daily Morning and Evening Prayer, and Morning and Evening Family Prayer. Anyone can see what the Church expects from us. And, indeed, anyone who has the least grain of moral conscience can see what the Bible requires in that direction. There is no need to make a rule about that—the rules are already made for us.

So, after all, it's not a particularly good Lenten Rule, is it? It's a good rule for us to think about during the year—but it's not a rule of our own making. It's just a Rule of the Church which applies 52 weeks in the year. So, let's cross that one out and, in its place put this one:—

PRAYER During Lent I will so order my life and my thinking that I will want to attend Church every

Sunday and offer my prayers to Almighty God morning and evening, till the end of my life.

Believe me, dear soul, you will never be regular in Churchgoing and prayer until you want to be. That's the point. Rules and regulations will never make a Churchman out of you, any more than ordinances keep people out of jail. Your Lenten Rule must be the careful re-directing of your prayer life—to the end that you may worship God because you love Him—not because you must—or you ought to.

Shall we go on to the next part of the Rule—Almsgiving? What a beautiful word that is—and how horribly we use it! Almsgiving is not the giving of money to a worthy cause—it is the giving of kindness and love. So, our rule about giving as much as I can to the work of the Church during Lent is just a little bit weak, isn't it? As a matter of fact, the probability is that if you can give more during Lent, you can give more than your pledge says. If you haven't pledge what you can reasonably afford, then you are robbing God again.

As a matter of fact, Almsgiving isn't an action—it is an attitude of the soul towards God. We, being what we are, couldn't be kind if we tried! But, if we surrender ourselves to the Lord Christ, then His Love, His Compassion, His sacrifice will show themselves in our lives.

We can therefore cross the second rule off our list and re-write it along these lines:—

ALMSGIVING *During Lent I will so order my life and my thinking so that Christ may possess me, and that His Goodness may shine in my life until the end of my days.*

, Now, what about fasting? In the day and age dieticians and psychologists make a good living out of the failure of a lot of people to observe the godly discipline of the Church. Particularly in this land of variety and plenty, there is a very real temptation to clothe oneself in purple and fine linen and to fare sumptuously every day. Maybe that is an exaggeration. But there is a difference between eating and drinking what we want, and eating and drinking what I need. The difference is merely a matter of self-indulgence. It certainly is no matter for a Lenten Rule, but for a common-sense Rule of Life. There are little luxuries which we all enjoy—a box of candy, a drink, a smoke, a show, a game of cards—and so on. All of them are commendable—all of them not merely harmless but actually good for us—just so long as we continue to regard them as luxuries and not as essentials, and just so long as we are able to treat them that way. However, once they become essential to our well-being—that is where the trouble begins. So, cut down on them by all means, and so keep them in the department of luxuries where they belong. Lent is a good time for checking carefully on these things, but they are in fact a matter for life-long vigilance.

The point of fasting is that we may learn self-control, and when we have learned to control the urges of self (and not until) then will we be able to submit ourselves completely and without reserve to God. In such submission lies our true relationship with God.

So our rule about fasting will read something like this:—

FASTING *During Lent I will so order my life and my thinking that I may recognize clearly what things keep me away from God, and strive*

to banish them from my life forever.

Perhaps you have noticed that these rules affect our lives after Lent. Of course they do. If we do not emerge from Lent with a stronger devotional life through our Rule of Prayer; with a greater love of our fellow men through our Rule of Almsdeeds; with a greater closeness to God through our Rule of Fasting—then we have wasted Lent.

Our Blessed Lord went out into the wilderness to be tempted of the Devil. He probably had none of the rules which we make (and, alas, break) each Lent. He realized the temptations that would beset Him throughout His ministry, and He went — quite deliberately — to meet and vanquish them. Not only did He recognize the reality of temptation—but He saw the necessity of meeting it face to face and of vanquishing it in open combat.

Like the Lord Christ, we all recognize the existence of evil, we know the reality of temptation. But the dreadful part is that many people are content to live along with their temptations—they accept them as a normal part of their existence, and do little or nothing about driving them out. And that is what Lent is for—a time for joining our Lord in the wilderness (which is why the Church lays down that we should endure a measure of personal discomfort) with Him facing the Devil (which is why the Church provides for additional devotional exercises) and with Him driving the Devil away and overcoming temptation (which is why Lent ends with Easter!)

Lent is not a mere forty day devotional exercise. It is, rather, an important, nay, an essential step in the soul's journey to God.

Christ the King Offering For St. Anne's, Warsaw

The "BEACON" has pleasure in publishing herewith the detailed results of the Offering for our new Mission at Warsaw, Indiana.

This Offering was made on the last Sunday in October, 1952, which was the feast of Christ the King.

Goshen	\$ 46.05
Elkhart	74.60
Gary, St. Augustine	68.00
Gary, Christ Church	52.10
Gas City	11.00
Huntington	38.10
Holy Trinity (S. Bend)	38.15
Plymouth	196.50
Angola	5.00
Mishawaka	50.80
Fort Wayne	190.16
LaPorte	59.50
Kokomo	32.53
Michigan City	216.70
Howe	25.00
East Chicago	25.00
Hammond	75.00
Peru	38.69
Warsaw	53.00
Bristol	4.00
Hobart	12.55
Valparaiso	70.70
Marion	12.00
Logansport	56.87
St. James (S. Bend)	101.25
<hr/>	
Total	\$1553.25

The Editor would like to draw your attention to the wonderful contributions from St. Augustine's, Gary and from St. Thomas', Plymouth. These, very obviously, are two parishes where the people do more than merely pray the words "Thy Kingdom come," but they strive to make them come to pass.

Solemn Professions at St. Gregory's Priory

On January 29th, the Feast Day of St. Francis de Sales, at the solemn Cenventual High Mass in the Presence of The Visitor, the Rt. Revd. Reginald Mallett, S.T.D., the Father Prior (The Vy. Rev. Dom Patrick Dalton, O.S.B.) received the Life Vows of Dom Benedict Reid, and Dom Leo Patterson.

Bishop Mallett, who Presided at the Throne, was attended by the Rev. Canon Vivan A. Peterson, D.D. as Assistant Priest, the Rev. Harold P. Kappes, B.A. (Oblate and Confessor Extra-ordinary) and the Rev. Gregory Mabry, D.D., being deacons of honor. The Bishop's Chaplains were, The Rev. Gail C. Brittain, the Rev. John T. Russell with the Rev. Clarence C. Reimer of Bellefonte, Penna. The Rev. John C. R. Peterson of Hudson Falls, N.Y., also assisted. Fr. Prior was celebrant of the Mass, assisted by deacon and subdeacon with other members of the Community.

The plainsong music of the Mass with interpolated polyphony was rendered by a monastic choir. In the presence of a group of guests, both resident and visiting, and beginning at 10 a.m., the liturgy unfolded. It enshrined at the Offertory the total donation of the two monks (*c.f.* the British Coronation Ceremony which takes place at the Offertory of the Mass) who now, after long deliberation, (and some preliminaries, *e.g.* the choosing of the secular or monastic clothes—the candidates chose the monastic habit, of course! — which took place the previous evening at Vespers and earlier that morning at Prime), sang their declaration of Life Vows "face to face" with God, His Saints and the Church and her members there present, and then signed the instrument upon the altar.

Picture taken at the Reception following the Solemn Professions at St. Gregory's Priory, Three Rivers, Michigan

January 29, 1953



Left to right: The Revd. Dom Benedict Reid, O.S.B., The Rt. Revd. Reginald Mallett, S.T.D., Visitor to the Community, The Revd. Dom Leo Patterson, O.S.D.

* * *

While the litany of the Saints was being chanted, both monks lay prone on the funeral pall, which, flanked by 4 white candles, was spread out on the floor of the choir area. This act symbolised their dying to the old life, putting off the "old man." Then, when the invocation of the Holy Spirit had been sung, they were clothed in their newly blessed habits, signifying their putting on the new man in Christ, and with Him rising

again. Having been given the Kiss of Peace by all the monks in Life Vows they were blessed by the Father Prior and kissed his hand. This act was done in token of their submission to the Father Abbott and his successors, represented at St. Gregory's by the Father Prior. The newly professed were then ushered to their stalls in choir and the Mass proceeded. At the proper time, Dom Benedict came and received Holy Communion. Dom Leo had already that morning performed the highest Office of a priest when he offered Mass at a side altar. Dom Benedict is yet but a Candidate for Holy Orders in the diocese of Northern Ind. Both had, according to their degree, united their offering of themselves with the Offering of our Lord.

Rather earlier than had been anticipated (owing to the very efficient work of our own M.C.) the Mass came to its conclusion. There followed a reception for which many gifts of flowers and refreshments had been given by our friends. For more than an hour we were happily engaged in seeing to the wants of our guests, and we know that the success of this joyous event was in no small measure due to the sincere concern and gracious presence of our beloved Visitor, Bishop Mallett.

Our resident guests, though present at the reception, had been bidden not to dally there since there was the official lunch to follow! At 1 p.m. the Bishop, the newly Professed, our guests and the Community sat down to a bountiful repast, also largely the gift of friends.

To the relief of everyone the speeches were short (but came from the heart, we know). This fact gave more time for the inspection of the several presents given to Dom Benedict and Dom Leo and for the happy conversation which (as on other special occasions) was permitted and

thoroughly engaged in. Afterwards the company adjourned to our Common Room for post prandial refreshments. Our thoughts inevitably went back to the days in 1936 when the first group of aspirants had gone to England under the leadership of the then Father Severance, and had received preliminary training at Nashdom Abbey, our Mother House. We have photographs in the Common Room to aid the memory, and many present this day were able to recall those early beginnings, and the start made in 1939 at Valparaiso, Indiana. We can be sure that the good God permitted Dom Paul Severance, our first Prior, (who died at Nashdom in 1949 after a sickness that was bravely borne) to enter into this day's joy.

Shortly before 3 p.m., the Bishop said farewell, and soon the Clergy, who had come long distances to assist us, also took their leave. The house became quiet after the departure of the happy throng. Later on we had solemn Vespers with Benediction and Te Deum in gratitude to God that two more sons had unconditionally given themselves to Him in our Family.

To many, not too well acquainted with the Religious Life, an occasion of the making of Life Vows has a forbidding aspect. Certainly such Vows ought not lightly to be made, and the period of almost 5 years which is normally allowed between the day of arrival in the monastery and the final offering is designed to help all concerned to arrive at the right decision. But that such a decision, made before God and His Church, could be surrounded with such dignity and joy, must surely give some clue as to the real majesty of such an action. For it is nothing else but the offering of the whole man, body and soul, to God—first to glorify Him and then to be used as He sees

fit for the salvation of souls. It may be that the Benedictine way of life with its emphasis on discipline, gravity, and obedience, with the stability in Community which is the first of the three vows a Benedictine makes (the other two being Conversion of Life and Obedience), and the Family character of all the living of the Rule according to St. Benedict, produces a well-rounded and not at all morose Religious, who, having no specific type of work allotted him is all the more accessible for the needs of the Church at large.

We know you will share our joy—the joy of an increasing Family, and that you will support these two monks by your loving prayers. You will know that whether they appear in your midst or not they will be living their intercessions for you. The Bishop and Diocese of Northern Indiana are assuredly our special care, and as we try to thank you all for your love, we shall best implement our gratitude by more faithfully following our holy Rule—not by doing Benedictine things, but, God helping us, by BEING Benedictines. Bless ye the Lord!

EDITOR'S NOTE

There are two points in the above article upon which we would like to make bold to comment. The first is the reference to the British Coronation where the new monarch makes a complete donation—gift—offering of him or her self to God and through God to the service of the people. The Coronation is not for the benefit of the monarch but for the people over whom the monarch rules. It follows, of course, that this is the true purpose of the Offertory at every Mass—whether it be a Coronation Mass, a Conventual Mass or a Parish Mass—the offering of ourselves to God in obedience to His Command — “Thou shalt love the Lord thy God . . . and thy neighbor as thyself.”

The second point is brought out by the words “face to face” in the third paragraph being put in inverted commas. Latin scholars will here recognize the use of the word “coram.” “Coram” is a word which does not translate into English very easily—it is usually rendered “in the presence of” or “face to face with,” neither of which are particularly satisfactory translations, inasmuch as it is quite possible for two people to be face to face with each other or in the presence of each other and to treat the situation with the profoundest indifference. The force and meaning of “coram” is best brought out by its use in liturgics. A Mass which is sung “in the presence of a Bishop is said to be “coram episcopo.” The Bishop does not merely behold the action of the Eucharist as an impassive spectator—he has a definite part to play in the Mass—in fact he is essential to it. So it is with the two monks making their life-vow “face to face” with God. God was not merely an impassive spectator or even a sort of transcendent notary public—He was one of the parties to this solemn contract inasmuch as it was He who called Dom Benedict and Dom Leo to the monastic life, it was He who lead them to their profession, it was He who received that profession.

Do not look forward to what may happen tomorrow; the same Everlasting Father Who cares for you today will take care of you tomorrow and every day. Either He will shield you from suffering, or He will give you unfailing strength to bear it. Be at peace, then; put aside all anxious thoughts and imaginations, and say continually, “The Lord is my strength, and my shield; my heart hath trusted in Him, and I am helped.” He is not only with me, but in me, and I in Him.

(F. de Sales)

New Rector at St. James', South Bend

After interviewing several well qualified priests for the Rectorship of St. James', South Bend, and after very careful and deliberation, the Wardens and Vestry of that Church have, by unanimous action, elected the Reverend William P. Barnds, D.D., Ph.D., formerly Rector of St. Matthew's Church, Lincoln, Neb., to be their new Rector. Father Barnds arrived in South Bend on Wednesday, January 28th, and was instituted as Rector of St. James' Parish by his Grace the Bishop on Wednesday, February 11th. The "Beacon" understands that after the Institution, a Reception was held for the new Rector and his family.

Father Barnds, who is a native of Sweet Springs, Mo., has a very high academic standing. He has studied at the University of Missouri, and graduated with the degree of Master of Arts; and also at the University of Nebraska, from which school he earned the degree of Doctor of Philosophy. He was ordained in the Diocese of Missouri, and from 1931 to 1935 was Rector of All Saints', Nevada, Mo., and from 1935 to 1944 he was Rector of the Church of the Epiphany, Independence, Kansas. From 1944 he was Rector of St. Matthew's, Lincoln, Nebraska.

Fr. Barnds has held many ecclesiastical positions in the Dioceses of Kansas and Nebraska as well as in the National Church. During the twenty years of his ministry he has actively served as a deputy to the General Convention and has been a frequent contributor to Church periodicals both in his country and in Canada. (This is a piece of news which gladdens the heart of the Editor!)

Fr. Barnds is married and has three children. His son, now a senior in the University of Nebraska and a Postulant for Holy Orders, expects to

enter Seminary this year. There are two daughters—one a sophomore in the University of Nebraska and the other in Junior High School.

Mrs. Barnds has studied in the Missouri State College, the University of Missouri, the University of Chicago and the University of Virginia. She is a Master of Arts of the University of Missouri and has taught at Harding College and Missouri Valley College, and is a member of the American Association of University Women.

On behalf of the whole Diocese, the "Beacon" is glad to be able to address Father Barnds and his family with one sincere word — "WELCOME!"

A Problem . . .

And An Answer

We read with considerable pleasure in a recent issue of the "Parish Reminder" of Trinity, Ft. Wayne an article entitled "A Community Problem." "Fort Wayne has long been known as a church-going town, which respects the observance of the Lord's Day. Now there is developing among us a trend in keeping grocery stores and markets open on Sunday, which violates the Law of God and will cheapen the character of our community. There is no justification for doing this, because there is only so much food to be bought, and people can easily do their marketing on the other six days of the week if they wish to do so.

There is only one way to stop this practice. It will not be sufficient for Christian people simply to refuse to do any marketing on Sundays. An economic pressure must be brought to bear on those merchants who insist

(Continued on page 12)

FROM THE EDITOR'S DESK

It has been necessary to cut the issues of the "BEACON" from nine to six each year. We can no longer produce our full nine issues on the amount of money available to us. If we overrun our allocation (as we did last year) it means that some other facet of the work of our Diocese will suffer. This year we are going to try to spend less than our allocation.

Under the guidance and pastoral care of the Bishop new fields are being opened up, and plans are constantly being made for future growth. We need priests and buildings more than we need a magazine. The former are essentials—the latter is somewhat of a luxury—a luxury which costs just about as much as the stipend of a mission priest. The only way in which the "BEACON" can justify its existence is by bringing the work of the Diocese to members of the diocesan family, by keeping the individual in close contact with the work of the Church at large, and by teaching the Faith without fear or favor, and by firing its readers with the desire to establish the Kingdom of God upon the earth. There can be no other justification. The question which must always confront the "BEACON" staff is whether or no we are doing as much good with the \$1800 this publication costs each year as would be done if that money were to be expended on the stipend of a priest or on the establishment of a new mission. It is not an easy question to answer.

We are aware that the "BEACON" has been under fire from some quarters for being too "High Church." This is a pity, for the "BEACON"

does try to be strictly non-partisan in matters of Churchmanship, and takes a position which in good conscience we believe to be sound, that that sooner we forget about differences of Churchmanship and concentrate on being good and loyal members of the Church, without respect as to whether the Services be "High" or "Low" then so much sooner will the Kingdom of God be firmly established. We would further add that our critics are those who never deign to make contribution to our columns, and if indeed we have failed to give expression to their way of thinking we have done so because they have never afforded us opportunity to do otherwise. The "BEACON" does try to be a representative publication but it cannot be more representative than its contributors allow.

While the "BEACON" attempts to be non-partisan in matters concerning Churchmanship, yet we cannot—we dare not—blind ourselves to the sorry truth that such differences do exist. We cannot—we dare not—say otherwise than that such division of opinion is contrary to the declared Will of God, Who prayed that His Church might be one, and is therefore a sin. What makes it worse is that it is a sin which is not merely tolerated, but persisted in!

We would do well to refer to the writings of Blessed Paul: "Now beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

ment." That is a far cry from the acrimonious letters and articles we read in the Church's publications—it stands in complete contrast to the pickeringings which mar the Conventions of the Church—it is a guiding principle ignored in the relationship between diocese and diocese, between parish and parish, between even one section of a parish and another.

Let us ask ourselves quite honestly what purpose can be served by these divisions of opinion. Are we really and honestly trying to give glory to God in them, or are they occasioned by our desire to adapt and adjust our worship of the Church to a standard which suits ourselves? In other words, why do we worship? To give glory to God—or to please ourselves?

Be that as it may, the sad truth remains that the exponents of our various schools of thought appear to take great delight in attacking each other and making our divisions of Churchmanship ever wider and wider. How often does a parish priest hear the words: "I don't like that form of service"? How seldom it is said: "I know that this Service is acceptable to God, and therefore must be acceptable to me"?

It is not the province of the "BEACON" to enter upon arguments or to take sides. Far be it from us to sit in judgment upon any man—or to attempt to usurp any of the prerogatives of God. We can merely restate what is already set forth in Holy Scripture—that divisions arise not from the following of God, but from the following of men, and that it would seem most logical to suppose that our divisions (whether they be amongst ourselves, or in the Church throughout the world) can be healed only by the careful follow-

ing of God, by the careful preferring of each other in honour, as advocated by St. Paul, and by the remorseless suppressing of personal preferences in favor of humbling ourselves under the mighty hand of God.

We who call ourselves Churchmen—whether we be Bishop, priest, or layman—must remember that the Church is not our organization—it is the Body of Christ—and that our dissensions tear and rend that Body. We who call ourselves Episcopalians—whether we be Bishop, priest, or layman—must remember that the Bishop is God's Bishop and that the authority he exercises is not his own, but God's; and that God exercises His Authority most chiefly through His Bishops. We who call ourselves Communicants—again, whether we be Bishop, priest or layman—must remember that the sacraments we receive are the sacraments of God, and that the hands of the priest are the Hands of God. In the Holy Sacrifice of the Altar which matters most—the Offering of Christ of Himself to the Everlasting Father for the sins of the world—or details of ceremonial? We who call ourselves Christians—be we Bishop, priest or layman—must remember that we have not chosen Christ, but that He has chosen us—to serve Him unreservedly, and not as we see fit; and that we might bring forth much fruit, and that our fruit should remain.

Those are the essentials of Churchmanship—what place is there for any division of opinion—for dissention—for argument?

There is great place for love—none for hate.

The Editor

Russell Benner
429 W High St.
Elkhart, Indiana

THE WOMAN'S AUXILIARY

(Continued from page 2)

Annual Meeting in Gary

April 29 is the date set for the 1953 Annual Meeting of the Woman's Auxiliary. The women of Christ Church, Gary, will be hostesses. The program was planned at a meeting of the Auxiliary Executive board on March 10, in St. James Church, South Bend.

St. Paul's, LaPorte

The Woman's Auxiliary of St. Paul's Church, LaPorte, gave a salad bar on February 17th. Mrs. Charles Baker and Mrs. LaFayette Schutz were in charge. Members and friends of the parish attended.

St. Stephen's, Hobart

Managing the Thrift Shop in Hobart, where used clothing and other items are sold, a community project which they started two years ago, members of St. Stephen's Guild cleared \$763 during 1952. Another success in the fall was the Hobart teachers' luncheon, on which the Guild made \$112. St. Stephen's Guild underwrites the cleaning of the church. Over the past four years they have contributed several thousands dollars' worth of improvements to St. Stephen's plant.

Remember that bees make the sweetest honey from the flowers of the thyme—a small and bitter herb.

(F. de Sales)

A Problem . . . And An Answer

(Continued from page 9)

upon Sunday opening. If Christian people will resolve not to shop *at any time* in those stores which open on Sunday, those merchants will shortly reconsider their decisions in the light of the new circumstances. They opened on Sundays to increase their profits at the expense of their more highly minded competitors. If they find that their action cuts down their profits, the pressure of the pocket-book will change their ways."

Father Wood has touched upon (and more than merely "touched") a matter which merits the concern of all right-thinking people. The Sabbath was made for man—as a day of true recreation in every sense of the word. To abuse this Commandment is as much a sin as the infringement of any other Law of God, and the infringement is not lessened by the consideration that Sabbath breaking is a popular vice.

The "BEACON" commends this article to the close attention of all its readers.

Grant me, O Lord, to know that which is worth knowing, to love that which is worth loving, to praise that which pleaseth Thee most, to esteem that highly which to Thee is precious, and above all to be ever searching after the good pleasure of Thy will.

(a Kempis)

THE BEACON

OF THE CHURCH IN NORTHERN INDIANA

MAY 1953



FATHER KITTS OF CULVER
AN ADMIRER OF THE CHURCH IN NORTHERN INDIANA

1896—1953

R. I. P.

THE BEACON

of the Episcopal Church in the Diocese of Northern Indiana

Published six times a year in October, December, February, April, May and June by
the Department of Publicity for the Diocese of Northern Indiana

SUBSCRIPTION PRICE, FIFTY CENTS A YEAR

Entered as second class matter October 1, 1951 at the Post Office at Marion, Indiana,
under the Act of March 3, 1879

Editor: The Rev. David A. Reid,

819 South Washington Street, Marion, Indiana

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Peerless Printing Corporation, Marion, Indiana

Secretary: Miss Mary Cole,

1304 South Washington Street, Marion, Indiana
Telephone Marion 2305

All feature stories and pictures should be sent in directly to Father Reid at least six weeks in advance of day of publication.

Parish News Notes should be sent to Father Dexter on or before the 18th day of the month preceding issue.

All other matters, including change of address, new subscribers, etc., should be referred to the Secretary.

Volume IX

MAY 1953

Number 4

Peace

By Mabel McKinney

Trinity Church, Peru

Let there be peace, O Lord, we pray!
Let the cannon roars be still;
Let the clouds of war all roll away;
Oh, let this be Thy will!

Bring peace among us, O my God!
And bring our young men home to
stay,
For they the paths of fear have trod,
Need Thy mercy every day.

Those boys in far Korea, Lord—
They need Thy helping hand!
Give peace, O Lord! just say the word
And peace will come into our land.

Why must our boys for freedom die
When every day our wars should
cease?

Send down Thy power from on high
And bring us everlasting peace!

Amen!

—The Jig Review

Grant, O Lord, that we may care-
fully watch over our tempers and
every unholy feeling; remove what
ever in us may be a stumbling-block
in another's way; that, by conforming
to Thy will in small things, we may
hope by Thy protection and help to
pass safely through the greater dangers
and trials to which we may be ex-
posed. Amen. (Christina G. Rossetti)

ISAAC LEONARD KITTS, PRIEST

by

W. C. R. SHERIDAN, ST. THOMAS PARISH, PLYMOUTH

I have the honor of writing for the Diocesan Family something about the life and death of one of its most devoted priests. "Colonel-Father" Kitts (he was both!) was a distinguished army officer and a deeply loving priest. It was an extraordinary combination and it perfectly fitted an extraordinary Christian gentleman.

Isaac Leonard Kitts was born and raised in the Church. He attended two noted Episcopal schools, when they were still in existence: St. Stephen's Preparatory School and St. Stephen's College in New York State. He left college during World War I not to leave the army until his retirement as a colonel in 1946. Colonel Kitts had a notable record in both World Wars I and II, and between those two conflicts he became one of our country's most distinguished horseman. Colonel Kitts represented the United States twice as a member of the Olympic riding team. He was a world-wide figure in army riding circles. Since his St. Stephen's days (interrupted by the war) Colonel Kitts had been drawn towards the priesthood. Everywhere he was stationed he became a living part of the local parish or mission. This extended from Ft. Leavenworth, Kansas to the northern boundaries of China. He served at the altar. He was on the Vestry. He received the Blessed Sacrament in the front line trenches. Always and everywhere he made real the Prayer Book prayer, "For Every Man in His Work," . . . "that we may do the work which thou givest us to do, in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of our fellow men. . . ."

Colonel Kitts finally believed that

the work God gave him to do was priesthood. And "with singleness of heart" he was at last ordained a deacon. In 1942 the late Chief Pastor of our Diocese, Bishop Campbell Gray, advanced him to the sacred priesthood in St. Thomas' Parish, Plymouth. By now he had become a retired army officer and ready to undertake his first and last cure of souls.

Father Kitts came to the Culver Military Academy at Culver, Indiana in 1948 as assistant chaplain. Under Bishop Mallett's directions he provided for the spiritual needs of our Episcopal faculty and cadets. This was all without cost to the Church. Like our priests in Japan and China have to do, he voluntarily worked at his work (in this case teaching horsemanship). He offered his priesthood the rest of the time.

The combination of a deeply admired army officer of international fame and a priest genuinely loved for what he represented—this was an irresistible attraction. Many Culver men in many places would testify to Father Kitts enormous spiritual influence. This cavalryman—priest was a beacon light for God!

I knew Father Kitts best of all among the diocesan clergy because, technically, he was my assistant for the Church's work among our 130 Episcopal cadets. Together we provided the Holy Eucharist each Sunday, baptized students, gave confirmation instructions, taught boys to serve at the altar.

I also was his confessor and pastor during his long illness. Many of you already know that he died of cancer, and complications. I wish I could tell

(Continued on page 16)

THE WINAMAC CONFERENCE

FOR CHILDREN AGES 8-13

JULY 19-25th

The Winamac Conference for children of the Diocese of Northern Indiana will begin its sixth successful season July 19th at 2:30 p.m. Camp for this age group was started as a parish activity in 1948 by Father Brittain who at that time was Rector of Good Shepherd Parish, East Chicago, Indiana. The venture was motivated by his desire to reach the pre-high school age group and bring their lives closer to the life of the Church. It was felt that this could best be done by developing a camping program around the sacramental life of the Church with the Worship of the Church as its center and object. With this purpose in mind the Church's greatest act of Worship, The Holy Eucharist, became the all important common act of our life together each day and, therefore, the very first activity of common expression at the beginning of each day at camp. And so we have an Altar at camp before which each day is started with the offering of the Holy Sacrifice with special intention of thanksgiving and intercession. Then when evening comes and the day's activities are concluded we gather once more before the Throne of God and say together the Daily Office of Evening Prayer. Thus the very last activity of common expression takes place where it started, before the Altar of God.

In order to make the corporate acts of worship of our Church meaningful and beneficial in the lives of our children, each day's activities include a study period or instruction on the Church's Life and Worship so that the Life of the Church become inter-

grated into the daily living experience of individual campers with the prayer and the expectation that this experience will carry over into their parish life when they return home to the individual families. Experience of the camp over the past years has proved that it does. Most of the children who have been to camp return to the parishes with more enthusiasm and healthy desire to participate regularly in their Church School activities of study and worship. This is particularly true when there are several children from the same parish at camp together. We feel that the Children's Camp and the Howe Conference for the high school group gives the youth of our Diocese the best assistance possible to our parishes in preparing the young people for their responsibilities as Churchman.

The Good Shepherd Parish Camp was so successful the first year that several neighboring parishes asked Father Brittain to accept registrations from their parishes the next year. This was done and over the years the enthusiasm has grown to such proportions that greater camping facilities had to be acquired. Three years ago Father Brittain became a member of The Northern Indiana Camping Association which operates a Group Camp Site maintained by the State of Indiana in Tippecanoe State Park. Tippecanoe State Park is located on U.S. Highway 35, six miles north of Winamac and eleven miles south of Knox, Indiana. The park is a Forest Preserve of several hundred acres with outstanding facilities for health and recreation. The Northern

Indiana Camping Association maintains a full time staff that includes a dietitian, cooking staff, resident nurse and Life-guards at the outdoor swimming pool. In addition to this staff we have our own Adult Staff of Clergy, laymen, and laywomen who live with the campers and supervise all activities at all times. Sleeping and waking they are never without a supervisor.

The camp itself is divided into four separate units. Each unit houses thirty campers with their supervisors. Each of the four units consists of five well screened cabins that house six campers and their cabin leader. In addition each unit has two more cabins for other staff members and a large recreation hall with fire place. The camp area is well shaded. A mosquito elimination measure which was very effective last year will be used in the park again this year. There are showers with warm water, and up-to-date latrines. We will have a can-

teen but we plan to have nourishing meals and it will not be necessary to give your child a large amount of spending money.

Sunday night supper, July 19th, is the first meal served in camp and Saturday morning breakfast, July 25th will be the last meal in camp. We will not be able to serve supper to any of the parents Sunday night. Camp will be open after 2:30 p.m. Campers will register at the Central Dining Hall, Camp Potowatomie, Tippecanoe State Park.

The Director and Registrar of the Winamac Conference is the Rev. G. Colyer Brittain, Box 261, Peru, Indiana. The camp fee is \$15.00. Health and accident insurance is carried for all conference members. Its cost is included in the fee. The registration fee for the Camp is \$3.00. The balance of \$12.00 to be paid upon arrival. All registrations should be sent to the Director, Father Brittain.



HANDICRAFT

NEW HEIGHTS AT ELKHART!

Last Spring at St. Thomas' Parish, Plymouth, at the time of the Diocesan Children's Service, one of the Church School teachers was overheard saying: "We have reached the heights today; the biggest mite box offering ever (\$3801.35); the largest congregation (more than 300 priests, children, teachers and parents); the best spirit and weather possible (it was a perfect day and there was a wonderful diocesan family enthusiasm)."

On Sunday, April 19th, at St. John's Church, Elkhart, *everything* was "bigger and better"! More than 500 priests, children, teachers and parents were present at the Mite Box Presentation Service. The offering was the largest ever—more than \$4,100.00. The Bishop's Banner went to our newest mission, St. Anne's Church, Warsaw. The 12 children in the church school—they did not exist as a church school last Lent—raised more than

\$125.00. Father DeGraff, Curate of Trinity Parish, Ft. Wayne, was the faithful and very efficient chairman.

A new award was created because of the amazing offering of the children of the host parish, St. John's. Under the leadership of its two priests, Fr. Olsen, Rector, and Fr. Barnes, Assistant, the children of the Elkhart parish raised \$1088. In recognition of their tremendous work a Bishop's Cup was given to them.

Deeply moved by all this was the one who has talked about missions on every occasion possible since his consecration nine years ago. Bishop Mallett made a short address of praise and encouragement. He did not say what he could have said—that the offering *per child* (\$3.52) was the highest of any diocese or missionary district in the Episcopal Church in the United States. The Diocesan Family has reached new heights at Elkhart!



"TIME OUT"—WINAMAC CONFERENCE

THE WINAMAC CONFERENCE

FOR YOUNG PEOPLE, 8 TO 13 YEARS



THE CENTER OF THE CONFERENCE

TIPPECANOE STATE PARK, WINAMAC, INDIANA

1953

Beginning 4 p.m. Sunday, July 19th

Ending Noon Saturday, July 26th.

Director & Registrar: Rev. G. Colyer Brittain.

Box 261, Peru, Indiana.

TOTAL COST: \$15.00 (Including registration) Please enclose \$3.00 with registration blank and send to Fr. Brittain. Balance of \$12.00 to be paid on arrival.

Health and Accident Insurance is carried for all conference members. Its cost is included in the fee.

LOCATION

Tippecanoe State Park is located on U.S. Highway No. 35, 6 miles north of Winamac and 11 miles south of Knox, Indiana. Address for mail:—Tippecanoe State Park, Winamac, Indiana.

On arrival register at the Central Dining Hall, Camp Potowatomie, Tippecanoe State Park.

THE FACULTY

Director— Father Brittain.

Dean of Boys—Father Varian, East Chicago.

Father David J. Reid, Michigan City.

Mr. James Biggers, Hammond. (Music)

Mr. Jerry Morris, East Chicago. (Athletics)

Dean of Girls—Mrs. Helen Kachel, South Bend.

Mrs. Jack Ream, South Bend.

Mrs. Arthur Micksell, South Bend.

Mrs. Walter O'Brian, Peru.

Miss Julia Lesnick, East Chicago.

Nurse and Lifeguards of the Northern Indiana Camping Association.



THE PURPOSE OF THE CONFERENCE

WHAT TO BRING. Casual wear (remember we are in the woods!) camera, swim suit (girls must have bathing caps), towels, soap, wash-cloth, two sheets, pillow and case, two warm blankets, sweater for cool evenings, flashlight and musical instruments. Be sure to bring your Bible and a BOOK OF COMMON PRAYER. And be sure to bring a lot of fun.

Use this registration blank, or ask your Parish Priest for one.

To Parents—Please do not arrive at Camp before 3 p.m. on Sunday July 19th. It is requested that parents neither call nor visit during the camping period, save in emergency.



“BATH NIGHT”

1953 REGISTRATION BLANK

The Winamac Conference for Young People,
The Reverend G. Colyer Brittain,
Box 261, Peru, Indiana.

Enclosed please find Three Dollars (\$3.00) for Registration for the Winamac Conference for Young People, age 8 thru' 13. The balance of Twelve Dollars (\$12.00) to be paid upon my arrival. I am in good physical health.

Name Sex

Address City

Parent or Guardian's Signature

Parish City

Priest's Signature of Approval

Date of Application Age

Year in School

I have attended the Conference before (yes or no)

If yes, for how many years

Please detach and mail to Fr. Brittain immediately. The number of places is limited, and first come—first served.

Get your Priest's signature of approval.

THE HOWE CONFERENCE
FOR
YOUNG PEOPLE, 14-21 YEARS
HOWE MILITARY SCHOOL
HOWE, INDIANA
1953

Beginning Sunday, June 14, with
Solemn Evensong at 5:30 P.M., followed by supper at 6:00 P.M.
(Families and visitors are welcome to stay for supper at cost of 60c per person)

UPON ARRIVAL, REGISTER AT MAJOR LITTLE'S OFFICE IN THE
ADMINISTRATION BUILDING

THE STAFF: Director: The Right Reverend Reginald Mallett
Chaplain: The Very Reverend Dom Patrick Dalton, O.S.B.
Dean: The Reverend Horace L. Varian, Jr.

TOTAL COST: \$15.00 (including registration). Please enclose
\$2.00 with registration blank and send to Fr. Varian.
Balance of \$13.00 to be paid on arrival.

Health and accident insurance is carried for all conference members. Its cost is included in the fee.

LOCATION

Howe School is located on State Road No. 9 six miles north of LaGrange and three miles south of the State Line, and on the G. R. & I. (Pennsylvania R.R.)

THE COURSES AND FACULTY

- | | | |
|-----|--|----------------|
| 1. | A RULE OF LIFE | Fr. Sheridan |
| 2. | THE PRAYER BOOK | The Bishop |
| 3. | HOW TO PRAY (Junior) | A Sister |
| 4. | THE PRAYER LIFE (Senior) | Fr. Reid |
| 5. | THE CREED | Fr. Barnds |
| 6. | THE MASS OR HOLY COMMUNION (Junior) | Fr. Russell |
| 7. | THE MASS OR COMMUNION (Senior) | Fr. Rehfeld |
| 8. | THE LIFE OF OUR LORD | Fr. Welles |
| 9. | THE SACRAMENTS (Junior) | Fr. Brittain |
| 10. | TWO SACRAMENTS | Fr. Royster |
| | Holy Penance | Holy Communion |
| 11. | HENRY VIII AND THE EPISCOPAL CHURCH (Junior) | Fr. Dexter |
| 12. | HENRY VIII AND THE EPISCOPAL CHURCH (Senior) | Fr. Dexter |
| 13. | IS IT THE TRUTH? | Fr. Reid |
| | (Pure doctrine interestingly taught) | |
| 14. | CHRISTIAN SYMBOLISM | Fr. Adams |
| 15. | ALTAR GUILD LABORATORY (for girls) | A Sister |
| 16. | ACOLYTES AND CEREMONIAL (Senior) | Fr. Brittain |
| 17. | THE SACRAMENT OF HOLY MATRIMONY (Senior) | Fr. Royster |
| 18. | OLD TESTAMENT HEROES | Fr. Mosier |
| 19. | EPISCOPAL MISSIONS | Miss Bemont |

Enrollment for courses should be made on the back of the registration blank provided. To avoid crowded classes, the Dean reserves the right to limit registration in any course. Therefore we must ask you to mark your FIRST CHOICE, SECOND CHOICE, and THIRD CHOICE for each hour.

WHAT YOU WILL DO AT CONFERENCE

Worship

Each day begins and ends before the Altar in the Chapel.

One of the high points of the Conference will be a

Solemn Eucharist on Thursday

(Guests may stay for lunch at cost of 90c)

Study

Interesting courses that answer questions about religion and life.

Fellowship

The Conference in the family of the Diocese. Come and make new friends.

Recreation

Swimming

Tennis

Baseball

Dancing

Table-tennis

Movies

STUNT NIGHT

REGISTRATION FOR COURSES

Please mark first choice (a), second choice (b) and third choice (c).

First Hour—10:00

- | | |
|----------------------------------|--|
| 1. RULE OF LIFE
(1st Section) | 8. LIFE OF OUR LORD |
| 3. HOW TO PRAY (Jr.) | 14. CHRISTIAN SYMBOLISM |
| 4. THE PRAYER LIFE (Sr.) | 17. SACRAMENT OF HOLY
MATRIMONY (Sr.) |
| | 19. EPISCOPAL MISSION |

Second Hour—10:55

- | | |
|-------------------------------------|--------------------------|
| 2. THE PRAYER BOOK
(1st Section) | 10. TWO SACRAMENTS |
| 6. THE MASS (Jr.) | 11. HENRY VIII (Jr.) |
| 7. THE MASS (Sr.) | 16. AGOLYTES (Sr.) |
| | 18. OLD TESTAMENT HEROES |

Third Hour—11:50

- | | |
|-------------------------------------|-------------------------|
| 1. RULE OF LIFE
(2nd Section) | 9. THE SACRAMENTS (Jr.) |
| 2. THE PRAYER BOOK
(2nd Section) | 12. HENRY VIII (Sr.) |
| 5. THE CREED | 13. IS IT THE TRUTH? |
| | 15. ALTAR GUILD |

If this is your first year at Howe, you are requested to sign for Course No. 1 (RULE OF LIFE) in either the first or third hour. Mark this course "a".

Courses marked "Senior" should be signed for only by those who have been at Howe at least once before, or who are Juniors or Seniors in High School.

DAILY SCHEDULE

8:00 A.M.	Holy Communion
8:45 A.M.	Breakfast
10:00—12:35 A.M.	Classes:
	10:00-10:45—First Period
	10:55-11:40—Second Period
	11:50-12:35—Third Period
12:45 P.M.	Noon Devotions in Chapel
1:00 P.M.	Lunch
2:00—2:30 P.M.	Rest Period
2:30—5:00 P.M.	Recreation
5:30 P.M.	Hymn Sing
6:00 P.M.	Dinner, followed immediately by Chaplain's Time
7:30 P.M.	Evening Recreation
9:45 P.M.	Evening Prayer
10:45 P.M.	Lights Out (Deep, Dark Silence)

WHAT TO BRING

Prayer Book, Bible, Note Book, Pen and Pencil, Swim Suit, Tennis Racquet, Rubber-soled Shoes, Raincoat, Toilet Articles, Flashlight, Towels, Sheets, Pillow Cases, Blankets.

1953 REGISTRATION BLANK

The Howe Conference for Young People
The Rev. Horace L. Varian, Jr., Dean
4816 Baring Avenue
East Chicago, Indiana

Enclosed please find Two Dollars (\$2.00) for Registration for the Howe Conference for Young People. The balance of Thirteen Dollars (\$13.00) to be paid upon my arrival. I am in good physical health.

Name Sex

Address City

Parent or Guardian

Address City

Parish City

Priest's Signature of Approval

Date Age

Year in School

I have attended the Conference before (yes or no)

If yes, for how many years

Please detach and mail to Fr. Varian immediately
Be sure to check your courses on opposite side.
Get your Priest's signature of approval.

THE HOWE CONFERENCE

What's it like? This is the question most young people ask when they hear for the first time about the Howe Conference. Trying to answer is like trying to explain what the Christian Life is like, because that is just what the Howe Conference is: living the Christian life together for a week, and living it with an intensity which we may never before have experienced. A few years ago, one of the car manufacturers used a slogan, "Ask the man who owns one." Part of the answer to our question will come by asking the person who has been to Howe. The answers will vary, but they almost certainly will add up to the simple conclusion that the Howe Conference is the family of the Diocese, and that as a family, we live together, work, pray, and play together for a few days.

There are still a few people who think that Christian living must somehow be separated from fun, recreation, and fellowship, and that there is something unnatural about it. Those of you who have seen the Conference folder which your parish priest has for you, know that under the section, "What you will do at the Conference," are listed four headings: Worship, Study, Fellowship, and Recreation. Doesn't that sound something like a normal program? But sometimes those first two items receive very little of our time, and we fall in with the crowd which has little interest in worship study. It is right here that the basic idea of the Young People's Conference comes in. Nearly one hundred of us will be doing the same things, and we will be doing them together as a family. Classes become something more than going to school when they help us work out questions and problems all of us have in our own lives and in our living with other

people. Sports become somehow part of Christian living when they take their place in a balanced program. Worship becomes something more than merely going to church when the whole family comes together several times a day in the chapel to offer up to God all that it is doing, be it work, study, or just plain fun. In one sense the whole Conference is engaged in worshipping God, for worship in its best sense is a total offering to God of all that we are and all that we do.

The next question, usually, is, "Well, what do you do all day?" Now this one is easier to answer, because we do a lot. The day begins with the Holy Eucharist in the beautiful Howe School Chapel. As Our Lord comes to be with us in His Body and Blood, we receive from Him the power to live the day ahead of us to the fullest. Breakfast is followed by three periods of classes, with a few minutes break between each of them. There are nineteen different courses offered, ranging from HOW TO PRAY and IS IT THE TRUTH? to HENRY VIII AND THE EPISCOPAL CHURCH and THE SACRAMENT OF HOLY MATRIMONY. Noon devotions follow in the chapel, and after lunch there is a rest period. Then comes a full afternoon of recreation—swimming, tennis, baseball, etc. Just before dinner, we again gather in the chapel for an informal hymn-sing. Dinner is followed by the Chaplain's period, which you spend with Dom Patrick, with none of the faculty or staff present. Evening recreation includes movies, table-tennis, dancing, a cook-out, treasure hunt, and on the last evening, Stunt Night, for which elaborate preparations have been in progress all week. Just before lights out, Evening Prayer is read in the Chapel, and there

(Continued on page 15)

THE WOMAN'S AUXILIARY

Mrs. Kerr Resigns

Mrs. Paul W. Kerr of St. John's Church, Elkhart, has resigned as president of the Diocesan Woman's Auxiliary, after having served that office for five years. Mrs. Kerr has previously served as diocesan vice president for three years. Her resignation was accepted with regret by the auxiliary at its 54th Annual meeting Wednesday, April 29 in Christ Church, Gary. Mrs. Clyde C. Hare of Gary, who has been diocesan vice president for the past five years, was installed as president by Bishop Mallett to succeed Mrs. Kerr.

Provincial Synod Delegates

Delegates and alternates to the Provincial Synod meeting in Eau Claire, Wis., Oct. 13-15, were elected at the Annual meeting as follows: Delegates—Mrs. Gail Brittain of Peru, Mrs. R. L. Moore of South Bend, Mrs. L. A. Gorham of Huntington, Mrs. C. C. Hare of Gary and Mrs. C. O. Bauer of Hammond; alternates—Mrs. Bruce Meyers of Elkhart, Mrs. Helen Holiday of Gary, Mrs. Don Harris of Valparaiso, Mrs. Jeannette Bunnell of Plymouth and Mrs. James Bland.

Annual Meeting Notes

In addition to the above items, the Annual meeting also was addressed by Richard Young of Chicago, who is a candidate for Holy Orders from the Diocese of Rhode Island, and is working for the Church at Bishop Anderson House at the Western Medical Center in Chicago. The aim of the church's work in this new field is to bring about a synthesis between science and religion. More than 180 women and clergy attended the auxi-

liary meeting in Gary. Bishop Mallett reported on the "State of the Diocese" and Miss Mary Frances Bemont of Warsaw, advisor in Christian Education for the diocese, spoke briefly. The absence of the diocesan treasurer, Mrs. Wilson J. Spangle of Fort Wayne, because of illness, was noted with regret.

New Fort Wayne Guild

Mrs. Gordon C. Diver, auxiliary president of Trinity, Fort Wayne, has announced the formation of a White Cross guild branch, to do social service work at Methodist hospital in Fort Wayne in the name of the church. The members man the gift booth, serve as receptionists, act as messengers and also as photographers, taking pictures of the babies and giving them to their mothers as gifts.

St. Paul's, LaPorte

The Woman's Auxiliary of St. Paul's Church, La Porte, gave their annual Post-Lenten Luncheon in the Parish House on Tuesday, April 14. Speaker of the day was Mrs. Lawrence Dorsey of Indianapolis. She discussed her work as a member of the National Executive Board of the Woman's Auxiliary.

The committee in charge of the luncheon included Mrs. R. V. D. Terry, Mrs. A. S. Rice, Mrs. Frank Cousins, and Mrs. Philip Childs.

St. Paul's, Mishawaka

St. Elizabeth's Guild of the Woman's Auxiliary of St. Paul's gave a highly successful series of business and professional people's luncheons on Tuesdays during Lent; and on March 19, the Auxiliary served its annual Smorgasbord. These projects netted over 500 dollars, which will be applied to the cost of panelling the parish

hall. This year the W.A. is undertaking the complete redecoration of St. Paul's hall.

NEWS FROM THE PARISHES

St. Paul's, Hammond

Devotions, study, and fellowship combined to give St. Paul's, Hammond, a very successful Lenten program.

On Wednesday evenings before the service, a cafeteria-style supper proved very popular. Serving was from 6 to 7 p.m. Donation was 75 cents per person, but a family of three or more was given a special price of two dollars.

At 7:00 p.m., the Rev. Dr. Felix Cirlot of All Saints Church, Indianapolis, gave a series of adult lectures on "The Necessity of the Church," while the Rev. W. Karl Rehfeld, Rector of St. Paul's, instructed the children with movies and filmstrips pertaining to their lenten study of the Liberian missions. The evening closed with Evensong at 7:45.

The Very Rev. Dom Patrick Dalton, O.S.B., Prior of St. Gregory's Priory, Three Rivers, Michigan, spent four days in the parish, bringing a great spiritual treat to all who heard him.

On Sunday, March 8, Dom Patrick addressed the congregation at 9:00 and 11:00 a.m. That evening at 6:00, he spoke informally to the high school group on "Christian Vocation." On Monday night, he addressed the men of the parish.

Business and professional men and women were given an opportunity for three meditations led by Dom Patrick on Tuesday evening, and on Wednesday, he conducted the annual Quiet Day of the Woman's Auxiliary.

St. Paul's, Mishawaka

Lent was marked at St. Paul's Mishawaka, by a very encouraging

increase in attendance on week-days as well as Sundays. Three week-day Masses are offered now, on Wednesday, Thursday, and Friday.

During Lent, the Rev. Wilbur B. Dexter, Rector, preached a series of Sunday sermons on "The Seven Capital Sins." On Wednesday evenings, after a short service, Father Dexter conducted an adult inquirers' class on "The Doctrine, Discipline, and Worship of the Church."

On Sunday, March 15, seven altar boys, who had been in training for a year, were admitted to the national Order of St. Vincent for Acolytes.

THE HOWE CONFERENCE

(Continued from page 13)

is time for the girls to be walked home before the deep, dark silence sets in. It isn't always as deep and as dark as the counsellors would hope, but if you think you aren't tired at 10:45, try it.

Perhaps all this will make you want to ask a third question, "What do I have to do to go to the Howe Conference"? This is easy. First, see your own parish priest and get from him one of the folders which describes the Conferenec in detail. Then, fill in the application which is included in the folder, get your priest's advice about courses and his signature of approval. Send the application, with the \$2.00 registration fee, as directed. A balance of \$13.00 must be paid when you arrive at Howe, on June 14th, but many parishes are able to provide some Scholarship assistance. Your priest will be glad to talk with you about this. What are the qualifications? First, that you be between 14 and 21 years old; second, that you want to learn more about the Church and about your life as a Christian; and third, that you really want to spend one of the most wonderful weeks of your life.

Russell Bonner
429 W. High St.
Elkhart, Indiana

ISAAC LEONARD KITTS

(Continued from page 3)

you with what bravery he did die. Until it was impossible, he went to his work each day. The witness of a man of courage—neither afraid to die nor to live—will not soon be forgotten at the academy.

There were two qualities about Father Kitts, which I think stood out above all the others. They were: a passion for the Church and a personal humility. I never have known any Churchman, layman or priest, who was more “on fire” for his Church. Father Kitts treasured the Catholic Religion—as our branch of the Holy Catholic Church inherited that Religion—with all his being. He revered the sacraments. He was meticulously faithful in all the Church’s discipline. The honor of the Church and his personal honor were one.

The theologians say that humility is the “queen of all Christian virtues”—just as its opposite vice (pride) is the fountain head of all sin. Father Kitts had a genuine, personal humility. It was a wonderful quality to be exposed to: at the altar in his daily work, in his home, when he knew he was a dying man.

Many of you know him only as a name. I can say truly that the Diocese was richer with him and will be poorer without him. But the whole Diocesan Family can pray that his soul, and the souls of all the faithful departed may, through the mercy of God, rest in peace.

Provincial Synod

In order to join in a Twenty-fifth Anniversary observance, the Synod of the Province of the Mid-West will meet October 12-15 at Eau Claire Wisconsin. The key speaker at the meeting will be The Rev. Dr. T. O. Wedel, Canon at the Washington Cathedral and Warden of the College of Preachers at the nation’s capital city. Dr. Wedel is also president of the House of Deputies of General Convention.

Meeting at the same time will be the provincial organization of the Woman’s Auxiliary. Mrs. Lawrence Dorsey of Indianapolis, Indiana, is the president. Included in the business sessions will be the consideration of a constitution for the province.

Presiding at the Synod will be the Rt. Rev. Herman R. Page, Bishop of Northern Michigan and president of the province. He has announced that the program will deal with the need of relating the mechanics of operating parishes and missions with the basic purposes of Christianity.

This year the Diocese of Eau Claire is celebrating its Twenty-fifth Anniversary. Bishop from its founding in 1929 until his death in 1944 was the Rt. Rev. Frank E. Wilson. The Rt. Rev. William W. Horstick is the diocese’s second bishop. The meeting of the Synod at Eau Claire will mark one of several special observances that have been held this year. The Very Rev. Gordon Brant is Dean of the Cathedral Parish in Eau Claire.

THE BEACON

OF THE CHURCH IN NORTHERN INDIANA

JUNE 1953



THE RIGHT REVEREND REGINALD MALLETT
BISHOP OF NORTHERN INDIANA

THE BEACON

of the Episcopal Church in the Diocese of Northern Indiana

Published six times a year in October, December, February, April, May and June by
the Department of Publicity for the Diocese of Northern Indiana

SUBSCRIPTION PRICE, FIFTY CENTS A YEAR

Entered as second class matter October 1, 1951 at the Post Office at Marion, Indiana,
under the Act of March 3, 1879

Editor: The Rev. David A. Reid,

819 South Washington Street, Marion, Indiana

News Editor: The Rev. Wilbur B. Dexter,

616 Lincoln Way East, Mishawaka, Indiana

Business Manager: Miss Mabel Cole,

Peerless Printing Corporation, Marion, Indiana

Secretary: Miss Mary Cole,

1304 South Washington Street, Marion, Indiana
Telephone Marion 2305

All feature stories and pictures should be sent in directly to Father Reid at least six weeks in advance of day of publication.

Parish News Notes should be sent to Father Dexter on or before the 18th day of the month preceding issue.

All other matters, including change of address, new subscribers, etc., should be referred to the Secretary.

Volume IX

JUNE 1953

Number 5

NOTICE TO RECTORS AND SUBSCRIBERS

81 copies of the Beacon were returned last month for "change of address." As this cost the diocese extra money it is urged that you keep your parish mailing list up to date—Thank you.

Episcopal Seminaries

The Episcopal Church has grown in membership 41.5% in 25 years but the number of clergy in active service has actually decreased. In 1950 the seminaries enrolled nearly 1,000 students, almost double the number enrolled in 1925. The seminaries are equipped to house and train about 800 students a year. At present they are 25% over capacity. The Episcopal seminaries are located in New York City; Alexandria, Va.; Gambier, Ohio; Nashotah, Wis.; New Haven, Conn.; Philadelphia, Pa.; Evanston, Ill.; Cambridge, Mass.; Sewanee, Tenn.; and Berkeley, Calif. Seminaries are in progress of organization in Texas and in Kentucky.

THOSE TEN MEN FROM MICHIGAN CITY

By the time this issue of the Beacon has reached the Diocesan Family some of you all will have either had your "parish turn" at All Saints' Wawasee or are anticipating a Sunday visit later in the summer.

For those who have already had their yearly trip to the Diocesan Center at beautiful Lake Wawasee; his news article is no surprise. You will have seen the handiwork of those ten men from Michigan City. For those who have not yet seen what has happened to our Chapel, there is a treat in store for you.

At 5:30 A.M. one Sunday in early spring ten interested zealous Episcopal men from Trinity Parish, Michigan City left for All Saints' Wawasee. When they arrived, some 90 miles later, they were met by their Bishop, who was prepared to celebrate the Holy Eucharist. Having completed his act of worship, called by the Prayer Book "this our Bounden Duty and Service," they devoured one of Mrs. Mallett's generous breakfasts.

Then began the work of transforming the interior of the Chapel. You will be delighted when you come. The holes in the plaster were patched. The new window frames were given their prime coat, the walls of the church were painted a light attractive color. Ten men worked all day Sunday and just about performed a miracle of attractiveness. More was done on a single Sunday to beautify our Diocesan Chapel than has been accomplished in 25 years. A few weeks later several of our new priests completed the painting of the window frames and the sanding of the floor.

For the last year the church property on Lake Wawasee has become a real symbol of our Diocesan Family unity. Here on one site is the Bishop's summer residence, a holiday

cottage for priests and a chapel where every Churchman from every parish and mission receives a special invitation to come one Sunday each summer and a general invitation to come any time they can.

It's no wonder that Episcopalians in neighboring dioceses envy us for our family spirit. And those ten men from Michigan City, inspired by their rector, the Rev. David J. Reid, are good examples of what makes the Episcopal Church in Northern Indiana a family.

Deacons Ordained

The Rev. Glen E. McCutcheon of 306 South Broadway, Peru, Indiana, was graduated from Seabury-Western Theological Seminary (Episcopal) on June 5.

Father McCutcheon was ordained Deacon on March 22 at Trinity Church, Peru, by the Rt. Rev. Reginald Mallett, D.D., S.T.D., Bishop of the Diocese of Northern Indiana. Father McCutcheon will become Assistant of St. James' Parish, South Bend, Indiana.

The Rev. Walter Sumner Ferguson of 2864 Sheridan Place, Evanston, Illinois, was graduated from Seabury-Western Theological Seminary (Episcopal) on June 5.

Father Ferguson was ordained Deacon on March 21 at St. James' Church, South Bend, Indiana by the Rt. Rev. Reginald Mallett, Bishop of the Diocese of Northern Indiana. Father Ferguson will become Curate of Trinity Church, Michigan City, Indiana.

Nails were not enough to hold God-and-man nailed and fastened on the Cross, had not love held Him there.

GOOD AND USEFUL READING

It is not the policy of the "Beacon" to carry advertising—however there are occasions when something of outstanding merit comes to our attention, and then we are glad to mention it to our readers.

In this issue we want to draw your attention to some publications of the Forward Movement particularly adopted for those in the Armed Forces, for those who have friends or relations in Service and for those (and we hope they may be many) who wish to offer prayer to God for the peace of the world and for the well-being of those who are directly concerned with the preservation of that peace.

The war in Korea may seem to be very far away—so far away that there is a very real temptation to forget those who are taking part in it. It is surely superfluous for us to remind our readers of the obligation to pray for our men in Service, and we urge on you the suitability of these publications to help us pray intelligently, sincerely and completely.

The "Beacon" is therefore glad to introduce to you:—

Five Inspiring Booklets of Prayers for Those at Home and Abroad

1. The Church Is With You — 3c a copy
2. God Be With You — 5c a copy
3. Manual for Serviceman — 10c a copy
4. We Would Remember — 10c a copy
5. Wartime Prayers — 5c a copy

These were prepared for men and women in the Armed Forces, and make excellent gifts to those going in. "We Would Remember" and "War-Time Prayers" are for use of families and in Church—and are excellent for either purpose.

They are published by and may be obtained from

Forward Movement Publication
412 Sycamore Street
Cincinnati 2, Ohio.

Your remittance should accompany any your order, and, if you are ordering a single item, please send an additional 2c for postage.

Do You Read A Church Newspaper?

For several months now the "Beacon" has been receiving and reading with a deal of pleasure a Church Newspaper—"The Episcopal Church News." It is well arranged, well written, and carries any number of pictures. It seems to avoid with consummate skill anything in the nature of "party feeling" in the Church, and it is always informative. It is easily the most interesting paper among the many that reach your Editor's desk and he passes it on to you in hope that you will consider a Church Newspaper just as important as a daily newspaper. It is a sobering reflection that while most people subscribe to a daily newspaper, not a very large percentage of our Church people subscribe to a Church paper. Why is this? Are the doings of the kingdoms of this world of more importance to us than the growth and work of the kingdom of God? Church Newspapers are apt to be a little stuffy and uninteresting. Here is one that certainly is not. The cost is 20c a week (a daily paper costs you at least 35c a week) or \$5 a year. Send your subscription to:

Episcopal Churchnews
110 North Adams Street
Richmond 11, Virginia.

The faithful soldier does not feel his own wounds when he looks with love on those of his King.

FROM OUR CORRESPONDENTS

We have a letter about the 1940 Hymnal. The writer complains of having difficulty in singing all of the tunes, and wonders if they are not perhaps pitched too high for congregational singing.

Frankly, we don't consider that the pitch of the hymn tunes in our Hymnal is too high. In the matter of pitch, the musical editors of our Hymnal (who are very competent musicians) have followed the trend of the last 40 years, and have taken care that their music shall be within the range of the average congregation.

The average congregation has a compass of about twelve notes—perhaps less. Go above that and you land in trouble—go below that you again land in trouble. So, in choosing a key for a hymn tune, care must be exercised to stay within that ten or twelve note limit. But it isn't quite as simple as all that. If you change the key of a hymn-tune (or of any other composition, for that matter) you will immediately alter its character. For instance if we have a tune written in the key of A major that tune will usually be brilliant in character—and maybe a little "high" for singing. But if we take that tune down a note to A flat major we will lose most of the brilliancy which the composer intended and alter the character of the tune. If we take it down a further step (to G major) the tune will still not be brilliant—it will be strong and virile. Yet another step down to the key of F sharp major would restore some of the lost brilliance, but by then the pitch would be so low that the congregation would have to reach into their boots for the low notes!

So our correspondent has brought up quite a problem, and we hope

that this explanation will do something to help him and others who feel the same way. In other words, there is not too much we can do about it. The choice boils down to this—which do you prefer, a hymn which is strong and maybe cheerful but which you maybe have to work at a little bit—or a hymn which is so dull and lifeless that it doesn't inspire you to sing it? That's what a change of key can do.

We have received another letter which, although it was not about music, yet it was as music in our ears. It was from Miss Burdette Jones of Walkerton, Indiana.

Dear Father Reid:

It's painful to have to admit it, but I'm afraid I'm one of those persons who often enjoy a certain things, but seldom take the time to say so. From its very first edition the BEACON has been coming into our home, but it wasn't until your article appeared in the March issue that I fully realized how much you folks on the staff might like to hear just how "our" magazine is received by its readers. Now this is the opinion of only one person, but here's how it looks from my own individual mountain-top:—

For someone in my situation the BEACON serves a very good purpose. You see, I'm one of those rarities—a young person who does *not* drive, and it's 28 miles round trip to the nearest Episcopal Church. Need I say that I don't get to Church as often as I would like?

That's where the BEACON does its job—it seems to pull some of those loose ends together, and in a small way takes the place of many Church activities I'm forced to miss. The larger national Church magazines are

(Continued on page 16)

NEWS FROM THE PARISHES

Trinity Church, Logansport

Trinity Church, Logansport, has now almost completed their \$9,000 rehabilitation and improvement program and the Church properties have definitely taken on a "new look." Externally all the physical plant has been painted as well as a new decoration job in the church proper. The new stone wall along the side of the church and in front of the Rectory has now been finished and is most beautiful. The side of the church has been newly landscaped and the parish has received many favourable comments from the community on the improvement.

The new Church School Undercroft room very comfortably handles the Church School classes. The new boiler and oil burner came through the first heating season with flying colors. A heavy oil burner designed to handle the consumption of cheaper heating oils was installed and will lead to an annual saving of about \$200.00 each winter. The electrical wiring was brought up to code and now the whole installation guarantees against any electrical trouble. New floors (hard wood) will soon be installed in the upstairs of the Rectory and last fall a gas conversion unit was installed in the Rectory furnace. A new downstairs powder room (affectionately termed "The Bishop's Powder Room"—because he so arduously stressed its installation) was installed last fall in the Rectory. Storm windows were installed completely on the Parish House and on two sides of the Rectory. The Parish House ceilings are to be painted as soon as possible and then the major improvement will be accomplished.

Two new stained glass windows were installed in January in the church. The new windows around the sides of the church will depict the Seven Sacraments; the Geo. L. Payne Studios of Paterson, N. J. are doing the windows. The first window, Holy Baptism, is a memorial from Mr. and Mrs. Al Ginn and friends in memory of Alver H. Ginn, Jr., killed in Korea. The second window is Holy Confirmation and given by Mr. Chas. Campbell and friends in memory of Mrs. Margaret Campbell. The next two windows are to be ordered (and are also memorials) as soon as the Studios submit the final drawings for approval.

On April 29th the men of Trinity put on a "Boiled Dinner" for the public. Advance tickets were sold for serving at three different hours; a crowd of approximately 250 were handled and the men cleared almost \$200. Dr. Joe Hafert and Fr. Claudius were the cooks; Jim Forbregd was the general chairman; and altogether about 25 men worked on the dinner. The women of Trinity have also been busy in many different projects: Rummage sales, dinners, etc. Two splendid papers were recently given at the W.A. meetings: A History of Trinity Parish was given by Miss Mary Bradfield, Mrs. Gertrude Waters, and Mrs. Aline Graffis; and Mrs. James Forbregd gave a paper on the Church Building, Adornments, and Vestments.

The purpose of prayer with Jesus was not to get God to do things for you, but to enable God to do things in you and through you.

(G. A. Studdert-Kennedy)

DIOCESAN PRIEST'S FELLOWSHIP

The first of a series of gatherings of our diocesan priests took place recently in the rectory of the Church of the Good Shepherd, East Chicago. The Rev. Horace L. Varian, Jr. is Priest-in-charge of that congregation.

Accurately the Priest's Fellowship is not an organization of the Diocesan Clergy but an informal gathering, from time to time, of our priests. The affair takes place in the morning and begins with one of the clergy presenting the background of a subject. There follows then a discussion period and a time of questions and answers.

The first gathering had for its subject "The Priest as the Confessor" and dealt with the whole subject of how pastors can best teach and lead the people committed to their care to claim God's forgiveness in the Sacrament of Penance. The Rev. William C. Sheridan, rector of St. Thomas' Parish, Plymouth, was the subject leader and moderator.

Father Varian, the host, hospitably provided his guests with a delicious buffet lunch, made by himself. Another meeting of the priests for study, exchange of ideas and for the pleasure of eating and visiting together has been scheduled for September.

O Holy and ever-blessed Lord, teach us, we beseech Thee, to love one another, to exercise forbearance and forgiveness towards our enemies; to recompense no man evil for evil, but to be merciful, even as Thou, our Father in heaven, art merciful; that so we may continually follow after Thee in all our doings, and be more and more conformed to Thine image and likeness. Amen.

AN HONOR FOR THE DIOCESE

In May, at the 107th commencement of Nashotah House Theological Seminary, Nashotah, Wisconsin, the Rev. William C. R. Sheridan, Rector of St. Thomas' Parish, Plymouth, was elected "Warden of the Alumni." This position is somewhat similar to president of the alumni. In addition to certain duties, the Warden has the privilege of being the Celebrant at a Sung Eucharist in behalf of the work of the alumni, and at the annual Requiem for departed priests and bishops, who are graduates of the seminary. Both of these Eucharists are celebrated at the seminary at commencement time each Spring.

Graduates of Nashotah House are at work for the Church in many dioceses from Alaska to Japan. In our diocese Fathers Kappas, Wood, Barnes, Brittain and Sheridan are alumni. In addition, three of the men studying for the priesthood from Northern Indiana are studying at Nashotah House at the present time.

TO THE EDITOR: FOR WHAT IT MAY BE WORTH

The Organist at St. Paul's Church, Hammond, Indiana, is not without a sense of humor and also showed his part in the prophetic ministry when, on the Sunday daylight savings went into effect and so many people are late for services, he chose to play, for the prelude, the choral prelude by Bach, "God's Time Is Best." The organist is James W. Biggers, Jr.

Yours sincerely,

W. Karl Rehfeld

Editor's note. Dare we hope that on the following Sunday Mr. Biggers had occasion to play another Choral Prelude by Bach—this time "Dearest Saviour, We are Here"?

FROM THE EDITOR'S DESK

We have received through the mail a copy of the current issue of a publication "The Protestant Episcopal Standard," together with a request that we offer some comment upon an article appearing therein and headed "Issues Before Episcopal Church As Seen By Evangelical Fellowship." In the normal course of events the BEACON tries to avoid polemics (or, more simply, getting into a fight) and particularly with people who seem to be looking for one! However, since we have been asked a question in good faith and since it is our policy to try to answer questions; and inasmuch as the matter may be regarded as one of general interest in that it does answer the question "What is the difference between Low and High Church," we shall therefore try to answer the questions raised by the article in question from the standpoint of a spectator on the side-lines, and not as a party to one side or the other of the controversy.

The article in question sets forth 19 points and as a preamble to those points states: "The Episcopal Evangelical Fellowship seeks to unite for prayer, study, and practical activities, those members of the Protestant Episcopal Church who value both the unbroken heritage of our Communion as part of the Holy Catholic Church, and the Evangelical character restored to her at the Protestant Reformation." There is nothing too far amiss with that statement, save that the Evangelical Movement in the Church began some 200 years after the Reformation. They are not one and the same thing.

The article now sets forth its points:

(1) "Because we believe that God has set His Church in the world for the redemption of all mankind, and by means of the Church to reconcile the world unto Himself; Therefore we cannot hold that the all-inclusive love of God and the free-working of His Holy Spirit can be channeled through the single hierarchical working of any one Communion."

We cannot think that there is much ground for dispute in this matter. Our Lord expressed His will in the matter when He prayed that His Church might be one; and St. Paul is quite definite in his condemnation of the divisions in the Corinthian Church. While other Communion may well be channels of the Holy Spirit of God, that does not alter the fact that only one channel was ordained of Christ; and we assume that to be the channel through which the Holy Spirit was divinely promised. We are not in a position to state whether or no channels other than the divinely constituted Church are acceptable to God for doing His Will in the world—nor shall we express opinion as to their desirability or necessity.

(2) "Because we believe that the Church is One, Holy, Catholic and Apostolic, and that it is the Body of which Jesus Christ is the Head, and that in it, as the Prayer Book affirms (Page 290) 'all Baptized people are members.' Therefore we cannot hold that Christians who do not have our form of ministry are to be regarded as heretics or schismatics, and thus excluded from full

membership of the Body of Christ on earth."

We would like to draw readers' attention to the XXIII Article of Religion on page 594 of the Prayer Book and also to page 529 of the same book, which is the preface to the ordinal. The Prayer Book seems to express in quite plain terms the necessity for the apostolic ministry in the Church, and to hold otherwise seems to smack of disloyalty to the Prayer Book and to the Church. None of us are particularly fond of the words "heresy and schism." However, calling ourselves a family or a unity when in fact we are not serves no other purpose than self-deception. The Prayer Book Litany asks that we be delivered from "all false doctrine, heresy and schism," and therefore implies that such things can and do exist; and every priest and Bishop at his ordination promises to drive out such things, and not to make them less of a nuisance by a tacit acceptance of them. False doctrine is, of course, wrong teaching, against which we are guarded by the Creeds. Heresy is wrong thinking, against which there is no defense, save good teaching. Schism is the state of being separated from the Church. If the ministry be essential to the Church (and the Prayer Book says that such is the case) then failure to have that ministry is a departure from the Church and, as such, must be regarded as schism.

(3) "Because we believe that the Bible contains all doctrine necessary to salvation, and that the Scriptures are the norm and standard for Christian faith and life: therefore we cannot hold that there was a tradition, handed down by the Apostles and paralleled to the New Testament, which required invocation of the Virgin and Saints, seven sacraments, and compulsory private confession to a priest."

In part, at least, that seems to be a self-evident proposition. It seems very unlikely that while the Apostles were still alive and so in a position to begin an earthly tradition, that they would even suggest that intercession be made to them after their demise—or to our Lady who, after all, was contemporaneous with them. Nor is there any record of their having returned from the grave with any such instruction. While all seven Sacraments are mentioned in the earliest writings of the Church, not excluding the New Testament, it has never been urged that their use is obligatory on all men. How could it be, since two of the seven are Holy Matrimony and Holy Order? The emphasis given the Sacrament of Penance is surely wrong. Confession is made to God through His priest, to whom He gave the power to bind and to loose.

(4) "Because we believe that the Ministry of Bishops is of invaluable benefit as a witness to the continuity, unity and authority of the Church in its fellowship and doctrine, from Apostolic times to the present; therefore we cannot hold that members of churches which do not have the historic episcopate become, because of that fact, second class citizens of the Kingdom of God."

Nor do we. The second class citizens were those who allowed people to drift away from the Church! By the nature of Holy Writ it would seem that the only witnessing required of God's Bishops is that they be witnesses to Christ in every part of the world—which indeed they are. But our Lord did not ordain them to be mere witnesses to the continuity, unity and authority of the Church. He gave them that authority, and they passed it down through the ages. It would be logical to assume that since episcopal authority is God-given, refusal

to accept it is tantamount to refusal to accept the authority of God. Such refusal outside the fold of the Church may be one thing—such refusal inside the Church is a horse of a very different color.

(5) "Because we believe that the Ministry is essential to the Church; and that our Ministry and the authorized ministries of other churches are instruments of the Holy Spirit to the life of man; therefore we cannot hold that Churches which do not have the historic Episcopate are therefore not part of the One, Holy, Catholic and Apostolic Church."

The fundamental question here seems to be, unto how many ministries did Christ give authority? The answer is, of course, one. Other ministries might therefore seem to be not a direct product of the God who, in sundry times and in divers places in times past hath spoken unto us by the prophets, and who in these last days hath spoken unto us by His Son. It is not our province to sit in judgment upon those ministries or on their efficacy. All we can say is that the probability is that such ministries are not a regular part of God's declared scheme of things, but in a measure are a substitute for it.

(6) "Because we believe that the Book of Common Prayer should be followed in spirit and in the form in the conduct of the regular services of public worship in the Church; therefore we cannot hold that the American Missal, or the English Missal, or the Anglican Missal can be substituted for the Book of Common Prayer in the celebration of the Holy Communion."

Here we feel that we must take violent exception. A Missal is not a substitute for the Book of Common Prayer—it is the Book of Common Prayer, or at least that part of it which contains the Holy Eucharist,

arranged for ease and reverence of handling, and containing hymns and anthems in the words of Holy Scripture or of the Book of Common Prayer for use in such places and in such a manner as the Prayer Book directs. (See page 12 of the Preface to the Prayer Book). Provision is also made for the private devotions of the Celebrant—surely a matter for his own conscience, and against such things there is no law.

(7) "Because we believe in the Priesthood of all Believers and that it is the duty of the clergy and laity alike to bear witness to the saving grace of the Lord Jesus Christ; therefore we cannot hold that the laity may be deprived of their rights and responsibilities in the governance of the local parish, the diocese or of the National Church."

We must point out only two things: (a) the rights and responsibilities of clergy and laity alike are laid down in Holy Scripture, in the Book of Common Prayer and in the Canon Law of the Church; and (b) the chief concern is not to limit the rights and responsibilities of the people, but rather to make them aware of the former and ready and willing to shoulder the latter.

(8) "Because we believe in the Apostolic Succession as the Church's missionary witness down the ages to the Resurrection. All Christian communion bearing witness to the Gospel proclaimed by Christ, and bringing forth the fruits of the spirit, share in the succession of the Apostles; therefore we cannot hold that the Apostolic Succession is the transmission of Christ's authority and power by tactual succession to the order of Bishops and thence to the priests of the Roman Catholic Church, the Orthodox Churches and the Anglican Churches alone."

It would seem to follow quite in-

evitably from this argument that Christ's commission of His Apostles as well as the consecration by Imposition of Hands of St. Matthias were in fact quite unnecessary gestures of no particular significance, inasmuch as men would seem to be quite capable of forming and commissioning their own ministries. We do not attempt to deny to other communions the manifestation of the fruits of the spirit, nor is the Church which Christ founded completely free from fellowship with the unfruitful works of darkness. But we do urge most strongly, nay, uncompromisingly, the necessity for the closest following of Christ and His Apostles in all things pertaining to the Church.

(9) "Because we believe that the Protestant Reformation was one of the mighty acts of God; by means of it He brought judgment upon the Roman apostacy and recalled the Church to her true vocation and witness; therefore we cannot hold that the Protestant Reformation was a regrettable accident of history, and that the only good it accomplished was to slough off some mediaeval corruptions and abuses."

We submit that this is an ill-considered statement, and made without regard to the facts, results and history of the Reformation. We do not propose to defend the Roman Communion in any way—that is an office which they themselves are peculiarly able to fill most adequately—save that to state that one of the results of the Reformation was to give the world a better Roman Church—which they themselves admit. The Reformation led the Roman Church to codify its doctrine and worship and discipline, and gave tremendous impetus to its missionary work. Nor shall we defend or attack Martin Luther who had as many faults as King Henry VIII of England and those of a nature

not entirely unrelated. King Henry at least had the saving virtue of being a good monarch from a purely worldly sense. He was efficient! If the judgment of God were visited upon men at the time of the Reformation, it must have been the Reformers who displeased Him, inasmuch as many more Reformers were slain and tortured than Papists! We shall say little of Calvin who, in the Name of God, turned the city of Geneva into a town of terror in which a man was executed for kissing his wife on Sunday, while yet another poor soul went to the gallows for having slain a mouse upon the Lord's Day. Nor need anything be said of another great quasi-religious leader, one Oliver Cromwell, who headed the Commonwealth of England, and brought to Europe the first example of Fascist and Communist techniques of government. If these indeed be the acts of God . . . ! A further point will commend itself to students of history—that the era since the Reformation has also been an era of great wars between nations. It may be co-incidental—but it also may be that since man cannot find agreement on the things of God, it is extremely unlikely that he will find firm and enduring basis for agreement on anything else.

(10) "Because we believe that two Sacraments were ordained by Christ as generally necessary to salvation. These are the Sacraments of Baptism and Holy Communion. Therefore we cannot hold the Ordinances of Confirmation, Penance, Holy Orders, Matrimony and Extreme Unction are to be regarded as Holy Sacraments, and therefore necessary in the life of the Church."

We cannot see how else we can regard these things, if not as Sacraments. Confirmation is, in a way, part and parcel of Holy Baptism—if we cannot see in the Laying on of

Hands the outward and visible sign of an inward and spiritual grace. Equally so, confirmation in biblical.

Penance or repentance is one of the fruits of Baptism and is also a prerequisite to the partaking of the Sacrament of the Lord's Supper. We cannot doubt its sacramental nature, in that it is an essential part of the two Great Sacraments. Holy Order too, if the Laying on of Hands be not sacramental in nature and operation, is an essential pre-requisite to the due celebration of both the Great Sacraments, and therefore partakes of their nature. As far as Holy Matrimony is concerned, we have always been brought up in the firm belief that such was highly desirable (to say the least) in the not uncommon case of a man and a woman proposing to share their lives together, forasmuch as it is a requirement of God—not of society—and that as a general rule when God postulates requirements He does so that He may thereby impart some grace.

Extreme Unction, conveying as it does, Christ's ministry to the sick (and other things, too) surely is the outward and visible sign of just that. It is urged upon us in the New Testament.

(11) "Because we believe that to partake of Holy Communion is the privilege of all who respond to the invitation in the Book of Common Prayer, including members of other Communions who are in good standing and who acknowledge Jesus Christ as Lord and Saviour. (The rubric at the end of the Confirmation Service is solely for the discipline of those who grow up in the Episcopal Church): therefore we cannot hold the so-called "Confirmation Rubric" warns those who are not confirmed in the Protestant Episcopal Church, or ready and desirous of being confirmed, to stay away from the

Sacrament of Holy Communion."

To this sort of dishonest chicanery the BEACON can only say: "WOW!" If we acknowledge Christ as Lord we will be ready and glad to accept His Church as His Body, and give loving obedience to every rule of that Church for, as He said, "it becometh us to fulfill all righteousness."

(12) "Because we believe that the Holy Communion is the central act of worship for members of the Christian Church, and it is a means of grace whereby the Holy Spirit dwells in the fellowship; therefore we cannot hold the Service of Holy Communion should regularly be celebrated instead of the Order of Morning Prayer at the late service of worship on Sunday Morning."

What this boils down to is that the Holy Communion is the central act of the Church's worship, and that it should therefore be denied primacy of place in the scheme of the Church's worship. The reasoning behind this evades us. It is very obvious that Morning Prayer was intended to be offered early rather than late in the day. Why would else the third collect (see page 17) speak of God having brought us to the beginning of this day? In any case, Morning Prayer is not a specifically Sunday service—it is a daily service—to be used in conjunction with Evening Prayer.

(13) "Because we believe that the Holy Communion is also a feast at which the Lord is the Unseen Host and of such is the Real Presence therefore we cannot hold the Real Presence is localized in the element of the bread and wine, and that for this reason they may be lifted up worshipped and adored as Christ."

We must refer ourselves to Holy Scripture, St. John, chapter 6, verse 53.. Except ye eat the flesh of the Son of Man and drink His blood, ye have

no life in you. The Lord Himself said, and St. Paul reports Him as having said at the Institution of the Last Supper "This is my Body" "This is my Blood." If God could, at His Incarnation take to Himself a body of flesh and blood, it is entirely unreasonable to suppose that at the Eucharist He can take to himself a body of bread and wine? Why twist meanings of words, whether they be the words of the Confirmation Rubric, or the words of our Lord? Does not St. Paul warn us about partaking unworthily, and so becoming guilty of the Body and Blood of the Lord? What else can be meant, saving an unworthy descent into the unplumbed depths of duplicity?

(14) "Because we believe that the Order of Morning Prayer is a Missionary and Evangelical Service for the Ministry of the Word and Prayer. By means of it the pure Word of God may speak, across the words of the Bible and the Service and the Sermon, directly to the heart of the believer; therefore we cannot hold that we ought not to have simplicity in our forms of public worship, and that a profusion of statues, lights and ceremonial acts is necessary for a devout and proper observance of the Services of the Church."

The BEACON agrees with all that has been said about Morning Prayer. We would also add that the same considerations apply in equal measure to Evening Prayer. Just for the record, we would also note that the correct title of the Office is "The Order for Daily Morning Prayer"—not just "The Order of Morning Prayer." There is a difference. We might also point out that while the Prayer Book allows a Sermon at Morning or Evening Prayer by implication only, it *directs* a sermon at the Eucharist—thus showing clearly at which Service the Church intends us to have

our preachments. We must further point out that statues have no part in the Liturgical Worship of the Church, that the maximum number of lights properly used at a Eucharist is normally only six (two according to the strict English use) which is hardly a plethora, and if the Bible be correct in saying that "at the Name of Jesus every knee should bow" there seems nothing inconsistent in the use of ceremonial gestures of reverence. Such gestures are not, of course, obligatory in being in any sense part of the service.

(15) "Because we believe that the Faith of the Church is enshrined in the Apostles' and Nicene Creeds, to which we give fervent loyalty. We believe the Creeds may be interpreted historically" (if the Editor may interject a note, he would like to have an historical interpretation of "Begotten of His Father before all worlds") "and in the light of Holy Scripture and of the Spirit of Christ. Therefore we cannot hold that the Creeds are to be interpreted woodenly and literally; and from this treatment dogmatic propositions may be adduced which can be required of Churchmen."

By and large the Creeds serve a dual purpose in the Liturgies of the Church. Their first but not primary use is a hymn of praise, their second and most important use is to set forth the faith of the Church in unmistakable terms. That is historic fact. It is equally historically correct to say that the Church has always accepted them as such—a definite statement of belief. The Church believes the Creeds—there is no necessity to interpret them, save for purposes of evasion.

(16) "Because we believe that we are free in the Church to search for truth, come whence it may, cost what it will, guided by faith in the Lord-

ship of Christ; therefore we cannot hold that the Episcopal Church is the repository of all truth and therefore its lay members must submit to dogmas laid down by individual Bishops or Priest."

The BEACON submits that here is made manifest the weakness behind this pronouncement. Truth does not come from a variety of sources—it has put one source, and that is God. There is but one cost to truth—and that is submission to God. The authors of this remarkable document have shown a complete misunderstanding of truth and a readiness to indulge in what St. Paul terms the "sleight of men." It further follows that if the Church is not the repository of all truth, then the Body of which Christ is the head is not completely true, and therefore Christ is party to a misrepresentation. That being the case, He cannot be perfectly divine. We would reverse the proposition and say that while the members of the Church are not repositories of all truth in themselves; yet Christ, the head of the Church, is truth and that it therefore follows that Christ's Church is in fact the only place on this earth where all truth is to be found. Truth is gained in obedience to our Lord—not by the following of our own opinions. Dogmas are not laid down by Bishops, Priests (or laymen, for that matter!). The Church must teach the "faith once for all delivered to the Saints."

(17) "Because we believe that we should engage in occasional acts of hospitality, at our altars and in our Churches, to lay-people to the clergy of Churches other than our own; therefore we cannot hold that to worship with members of the Protestant Churches and to partake with them of Holy Communion is a compromise to our principles; or that to

work with them and call ourselves Protestants is to repudiate our inheritance."

The answer to this, of course, lies in the preface to the ordinal on page 529 of the Prayer Book, "... no man shall be accounted or taken to be lawful Bishop, Priest or Deacon, in the Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had Episcopal Consecration or Ordination." We do well to remember that the denominations deliberately and of their own free-will sundered themselves from the Church. It was their decision, and we ought to respect it. The Church of course welcomes them back, but on the terms which have come down through the centuries—not on their own terms. We cannot have one set of rules for one group of people, and a different set of rules for another set. The name for that is discrimination.

(18) "Because we believe that because of man's terrible need, and because it is the Will of God, we should go forward as rapidly as possible on the road to Christian reunion therefore we cannot hold that we must hold ourselves aloof from possible reunion with protestant churches, and be ready for the day when the Roman Catholic Church may consent to recognize the validity of our Ministerial Orders."

Nobody will deny that it is the will of God that the Church should be one, nor will it be denied that this physical unity is a consummation much to be desired. However, must it be done at the cost of what has been given to us down through the ages? Is not the answer in people returning to the Church which Christ founded and in which His Will is followed, rather than making

merger (or attempting to do so) between the teachings of Christ and the opinions of men? Is not one of the chief functions of the Church on earth the preservation of its entirety of the "faith once for all," and the offering of that faith to all men? Is the work of the Church to conform men to Christ—or to conform Christ to men? Which? Reunion with Rome does not swing merely on their acceptance of the Church's orders. There are one or two doctrinal difficulties standing in the way of reunion with that community.

(19) "Because we believe that our fathers in this country held that they were 'at liberty' to model and organize their Church and 'forms of worship and discipline in such a manner as they might judge convenient.' And so they did. Therefore we cannot hold that we are bound by the Canon law of the Church of England as it obtained prior to 1789, and was not therefore set aside by the specific acts of our own general convention."

The BEACON asks in bewilderment, whoever said we are bound by English Canon Law? English Canon Law applies to the Church in the United Kingdom of Great Britain and Northern Ireland and no place else. In the preface to the Prayer Book (page 7) we read that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship," so we find the Episcopal Church using the same Creeds, a similar (but not identical) corpus of Canon Law, and a similar liturgy in worship. There are local differences (for example, we don't pray for the Queen or the Royal family) but in the essentials the Church is one. The American Church is not the child of a denomination known as the Church of England. The Church in this land, while it

obtained its traditions from Britain, is the Church which Christ founded, and of which He is head.

We apologize for length of this article, but not for its contents, which must be in no way interpreted as reflecting the official opinion of the Diocese. We sum up. Christ founded one Church and prayed that it might be one. That is His Will. This Church, by a process which can easily be traced in history, spread all over the world, and came to this country. It is the Will of Christ and His work in action in the U. S. A. During the course of history, divers men have left the fellowship of the Church for reasons best known to themselves, to found Churches of their own. The problem seems to be this. Are we to preserve whole and inviolate that which we have received from Christ and which we believe to be in conformity to His will; or are we to dilute it to the point where it will be acceptable to men and without reference to its acceptability to Christ? No serious person will deny that the denominations worship God and are recipients of His Holy Spirit. The point is, ought we adapt the Church to the needs of the denominations—or ought we adapt the denominations through evangelical work among individual members—to the fellowship of what we believe and know to be the fellowship of Christ's religion? Note that the fellowship of Christ's religion—not our religion!

All this fighting about religion is a sad reflection on mankind. God grant that we may learn to look on Him as our Father, and on ourselves as His children, and find unity, not in our own arguments and through our rather petty little clevernesses in answering each other back, and find, I say, that unity in Him who is eternally one.

Russell Benner
429 W. High St.
Elkhart, Indiana

From Our Correspondents

(Continued from page 5)

very good of course, but they necessarily lack the personal touch of what is going on in our "own back yard."

It isn't hard to imagine the various opinions that find their way to your desk, attacking you for seemingly favoring one particular form of service. That's too bad, but I don't suppose there is a middle road which will satisfy everyone—but now wonderful it would be if we could only remember that "High" or "Low," we are all Episcopalians, and then proceed to view with the blessing of understanding the ideals and ideas of our brothers.

Perhaps the BEACON, thru the information of what is going on in our Diocese, can *help* to pave the way for that greater unity. Then the printing costs would certainly be justified.

I'm sorry—I didn't intend to ramble on like this. My sole purpose in writing was merely to say—please keep this little Beacon shining in our homes as long as you can.

Very sincerely,

BURDETTE JONES

Miss Jones may call that "rambling" if she wants to. We would call it going right to the point. The BEACON staff is indeed grateful for that letter—they are human enough to be fond of praise—they are weak enough to need a little encouragement. So, thanks, Miss Jones—thanks a lot!

Incidentally, the BEACON welcomes letters—your letters. Your opinions are important, your questions must be answered, your "gripes" deserve to be aired. We will be glad to do it!

When I Die

When I die

Place not a wreath on my grave,
But if you would a flower give,
Let it first go to the altar of my Lord
Then to the bedside of the sick.

When I die

Shed not a tear at my coffin,
But if you would grieve,
Let it be before the Cross,
Because I too helped to crucify my Lord.

When I die

If you would me one last favor grant
View not my earthly body, once my
soul has departed,
But look to the Heavens and pray.

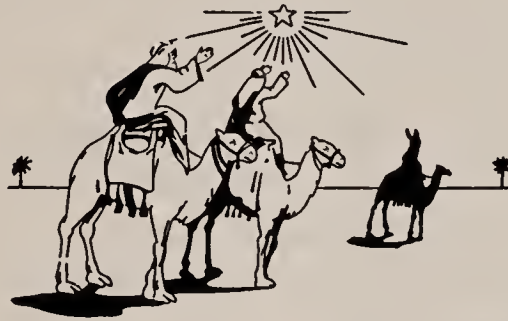
RUTH,
Associate, C.W.O.

Almighty God, whose light is
Eternity and knoweth no setting
shine forth and be our safeguard
through the night; and though the
earth be wrapped in darkness and the
heavens be veiled from our sight, let
Thy brightness be about our beds, and
Thy peace within our souls, and Thy
Fatherly blessing upon our sleep to
night. Amen.

THE BEACON

OF THE CHURCH IN NORTHERN INDIANA

DECEMBER 1953



The Heart of Christmas

The heart of Christmas—is it found
In holly curved and berry round,
In tinsel tree, and silvered star,
In loved ones come from near and far?

The heart of Christmas—is it where
The boys so strong and maidens fair
Delight in song and lively dance,
And mistletoe's inviting chance?

The heart of Christmas— does it beat
Where throngs on fast and hurrying feet,
In crowded shop and busy store
Seek now to buy a few gifts more?

The heart of Christmas—can it be
Where children look in happy glee,
To see Old Santa in the snow,
And hear his tinkly reindeer go?

The heart of Christmas—mind, its heart
Is found in that mysterious dart
Of love of God for every one
To whom He sent His own loved Son.

The heart of Christmas—may we know
Its tender, strong, and mystic glow,
When kneeling at God's Altar bright
We glimpse anew the Christmas Light.

William Paul Barnds

THE BEACON

of the Episcopal Church in the Diocese of Northern Indiana

Published six times a year in October, December, February, April, May and June by
the Department of Publicity for the Diocese of Northern Indiana

SUBSCRIPTION PRICE, FIFTY CENTS A YEAR

Entered as second class matter October 1, 1951 at the Post Office at Marion, Indiana,
under the Act of March 3, 1879

Editor: The Rev. David A. Reid,

819 South Washington Street, Marion, Indiana

News Editor: The Rev. Wilbur B. Dexter,

616 Lincoln Way East, Mishawaka, Indiana

Business Manager: Miss Mabel Cole,

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1304 South Washington Street, Marion, Indiana
Telephone Marion 2305

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Volume IX

DECEMBER 1953

Number 6

ADULT EDUCATION GROUPS

Under the supervision of Dr. Paul Burgevin, Professor of Adult Education at Indiana University, and his Assistant, Mr. Dwight Morris, there has been initiated in the Diocese a program for adults based on the teachings of the Church. The program has begun in St. James', South Bend, St. Paul's, Mishawaka, St. John's, Elkhart, St. Paul's, LaPorte, St. James', Goshen, St. Thomas', Plymouth, and St. Anne's, Warsaw. The aims of this group study are to make adults aware of their responsibility in and for the Church, and to show participators the place of the Church in the Community and in their own lives. It

is hoped that before very long every parish in the Diocese will have the opportunity of participating in the program.

Perfection does not consist in the knowledge of God's Order but in submission to it. The Order of God, the good pleasure of God, the Will of God, the action of God, Grace, and these are one and the same thing in this life. Perfection is nothing else than the faithful cooperation of the soul with the work of God. This ultimate purpose of our life grows and increases in our souls secretly and without our knowledge.

(de Caussade)

1954 ANGLICAN CONGRESS

Minneapolis will be the scene next year of the Anglican Congress, a meeting of bishops, priests, laymen and lay women from 325 dioceses of the world-wide Anglican Communion. Dates set for this gathering are August 4 to 13, 1954, and the theme will be "The Call of God and the Mission of the Anglican Communion."

The only precedent for such a convocation is the Pan-Anglican Congress of 1908, which met in London and was organized along the same lines. Lambeth Conferences, held in England at intervals of approximately ten years, are meetings of bishops only. At the last Lambeth Conference it was felt that another kind of world-wide meeting was also needed, one which would provide an even more comprehensive voice for the Anglican Communion. It recommended that such a congress be called

soon "to witness to our common interest."

As Presiding Bishop of the host Church, Bishop Sherrill will preside over the meetings, and both he and the Archbishop of Canterbury will address the opening session. All the dignitaries of the Anglican Communion are expected to attend. They will come from such distant places as India, Africa, Japan, Australia, and Korea. To enable as many to come as possible, a number of U. S. dioceses have volunteered to sponsor one or more delegations. Anticipated attendance is about 1000.

At the Annual Council meeting of the Diocese, a resolution was passed authorizing an offering (to replace in 1954 the offering taken on the Feast of Christ the King) in the Diocese, to help with the expenses of foreign delegates to the Congress.

HOUSE OF BISHOPS MEETS

At least once between meetings of the General Convention the House of Bishops sits to discuss important interim matters. At famous Williamsburg, Va., approximately 100 bishops of the American Church met from Nov. 9th through 13th. Daily services were held in old Bruton Parish Church and one service of Holy Communion was held on Jamestown Island, site of the first Christian service on the eastern seaboard. One meeting was held in the ancient meeting room of the House of Burgesses, the Capitol; other meetings were in Great Hall, Sir Christopher Wren Building of William and Mary College.

Most important was the report of the Presiding Bishop on his recent

visits in the Far East, Honolulu, Okinawa, Japan and the Philippines with encouraging, first-hand information of our mission work. Other matters included the election of the Rt. Rev. Russell Hubbard, D.D., Suffragan Bishop of Michigan to be Bishop of the Missionary District of Spokane; a report of the Committee on Procedure under the Marriage Canon; a report on the Anglican Congress of 1954; a report on the Problems of Alcoholism; Petitions in regard to Ecumenical Services; and a report on Missionary Strategy and program.

On account of the pressure of important work in the Diocese Bishop Mallett was unable to attend the meeting of the House of Bishops.

FROM THE EDITOR'S DESK

You have not received a copy of the BEACON for quite a while. Perhaps some of you thought that this little publication had been discontinued—but may this issue assure you that the reverse is the case. Under the leadership of our Bishop, we have been considering how we can make the BEACON more of a newspaper and so present to you our diocese at work and in action.

We hope that you will agree that this issue contains quite a lot of news—we also hope that you will find it interesting and instructive.

In the future, you can look for your BEACON every other month—it will be published in December, February, April, June, August, and October from now on. We do ask our contributors to have their copy mailed in by the 15th of the month preceding issue. If copy reaches us later than that, we can give no guarantee of publication.

Our Editorial policy will remain unchanged. We will print all that is printable, with a minimum of editorial blue-pencil; and we will welcome all contributions.

Our staff remains the same. Fr. Dexter is the News Editor, Miss Mabel Cole is Business Manager; Miss Mary Cole is our Secretary, and the Peerless Printing Corporation of Marion will continue to do our printing. I shall continue to be your Editor, but I have as my helpers and advisors Fr. Sheridan, Fr. Royster and Fr. Varian.

May I ask every priest and parish secretary in our diocese to keep our Secretary informed and up to date on parish mailing lists. Every month we get copies returned marked "NOT

AT THIS ADDRESS." We also have the return postage to pay and the cost of overprinting the number of BEACONS needed. By the end of year this amount can run into three figures, representing so much money wasted—money which could have been put to good use elsewhere in the diocese. It costs us less than $\frac{1}{4}$ c to alter an address on our addressing machine tape—it costs more than 20 times that to send out a BEACON to a wrong address.

We of the BEACON staff do all in our power to keep expenses down, for we know that every dollar we save can go to the work of spreading the Church in this part of our country. We try to keep not just within our budget allocation, but well below it. You could help us by one of two methods—both relatively painless:—(1) by increasing your pledge on the red side by 50c per year, or (2) by sending 50c direct to:—The BEACON, 1304 South Washington Street, Marion, Ind. If everyone would do that, the Diocese would be well on the way to being able to provide a Mission with a resident priest. Such is the power of 5c a month. It will park your auto for one hour. It will buy you five horrible sugar-coated spheres of bubble-gum. It will get you a slab (a small slab) of chocolate. Other than that, it won't do much for you. But 5c per month from all of us will build up the Church. Will you consider that?

And now, having dragged our editorial dignity through the dust by grubbing nickels (and we can use those nickels!) let us turn to other things. That which will be upmost in our minds at this time of the year is

Christmas—the Feast of the Nativity of our Blessed Lord—complete with Christmas Presents, Christmas Trees and, of course, Santa Claus.

We wonder, by the way, how many of our children who have reached the stage of academic competence where belief in Santa Claus is discarded, know that there is, in fact, such a person! Santa Claus is St. Nicholas, and St. Nicholas was the Bishop of Myra in Lycia, and was martyred in the fourth century for bearing witness to Christ. His body is now at Bari, in Southern Italy, and his feast day is December 5th. Do not let us lose our faith in poor Santa Claus—nor yet in any Confessor Bishop of Christ's Church! Poor Santa Claus! He is represented as being fond of children—but most Bishops are. He met a cruel death rather than not lead men to the Lord he loved and knew. His body is buried in peace and his soul—and his priesthood—are gone to heavenly mansions. As we offer the Holy Sacrifice on Christmas Day “with angels and archangels and with all the company of heaven,” Santa Claus will be pleading that Sacrifice too, with us and for us. Let the world have its Santa Claus in dime-stores, department stores and on street corners—but let the Church keep him among the names of the blessed ones. And when little ones believe that Santa Claus is aboard in the world on Christmas Eve—you know, I have a sneaking suspicion that they are very possibly right!

We mentioned, in addition to Santa Claus, Christmas Presents and Christmas Trees. Of Christmas Presents we shall say little—the BEACON has asked for a nickel, surely the most modest demand which will be made of you this Christmas. Of Christmas Trees we shall say but little more, other than to point out a little symbolism. A Christmas Tree

is green—evergreen in fact. In the Church, green is the color of growth. Each Christmas should have found us having grown closer to the “measure of the stature of the fulness of Christ.” And this Christmas Tree (the symbol of our spiritual growth) we adorn with ornaments, which may well lead us to consider how we adorn our lives with the virtues. And, of course, the Christmas Tree is the place where we put the gifts we have for others—and does not that symbolize the truth that now matter how much we grow spiritually (or seem to), or how many of the virtues are attached to our lives, yet the whole thing is pointless unless and until there is something in our lives for other people. “Thou shalt love the Lord thy God...and thy neighbor as thyself.”

A word about our Christmas Communion. Would you care to read the Exhortation which you will find on pages 86, 87 and 88 of the Prayer Book? If you follow it, and maybe seek the help of God's priest (and yours), you will be enabled to make a worthy Christmas Communion. Do take just a little time to read it.

At Christmastide we are very much concerned about the historic fact of the Nativity—that Christ *came* to earth a long time ago—that He *was* born in a manger—that angels *sang* at His Nativity. Everything in the past tense.

But in our Christmas Eucharist (and, indeed, at every Eucharist) we are not so much concerned with the facts of history as with the living truth—not that Christ came, but that He comes—not that He was born in a lowly place, but that He is always seeking to enter every humble heart—not that angels sang “Glory to God in the Highest” but that even now the angels and ministers of God (in heaven and earth) find their

(Continued on page 12)

HOWE DEVELOPMENT PROGRAM

Howe Military School located in Northern Indiana, is rapidly approaching its' 70th Anniversary. During this seventy years, it has served our nations' youth well.

Howe School has successfully developed and instilled — intelligence, high ideals, religious precepts, healthy bodies and clean sportsmanship in her sons. The indispensable ability to follow orders correctly and to give orders clearly, plus respect for constituted authority and the rights for others, is a marked characteristic of the Howe graduate. Few Institutions of Learning have done so much to prepare her students to face the challenge for tomorrows' world as this Episcopal Church School.

Howe Military School is a non-profit educational institution chartered by the State of Indiana and is rated an Honor Military School by the Department of the Army. Although a fully accredited college preparatory school, its tuition fees are kept to a minimum, consistent with its current

expenses. Therefore, while the school is in a healthy financial condition and has no operating indebtedness, it does not have the profits out of which replacements can be financed.

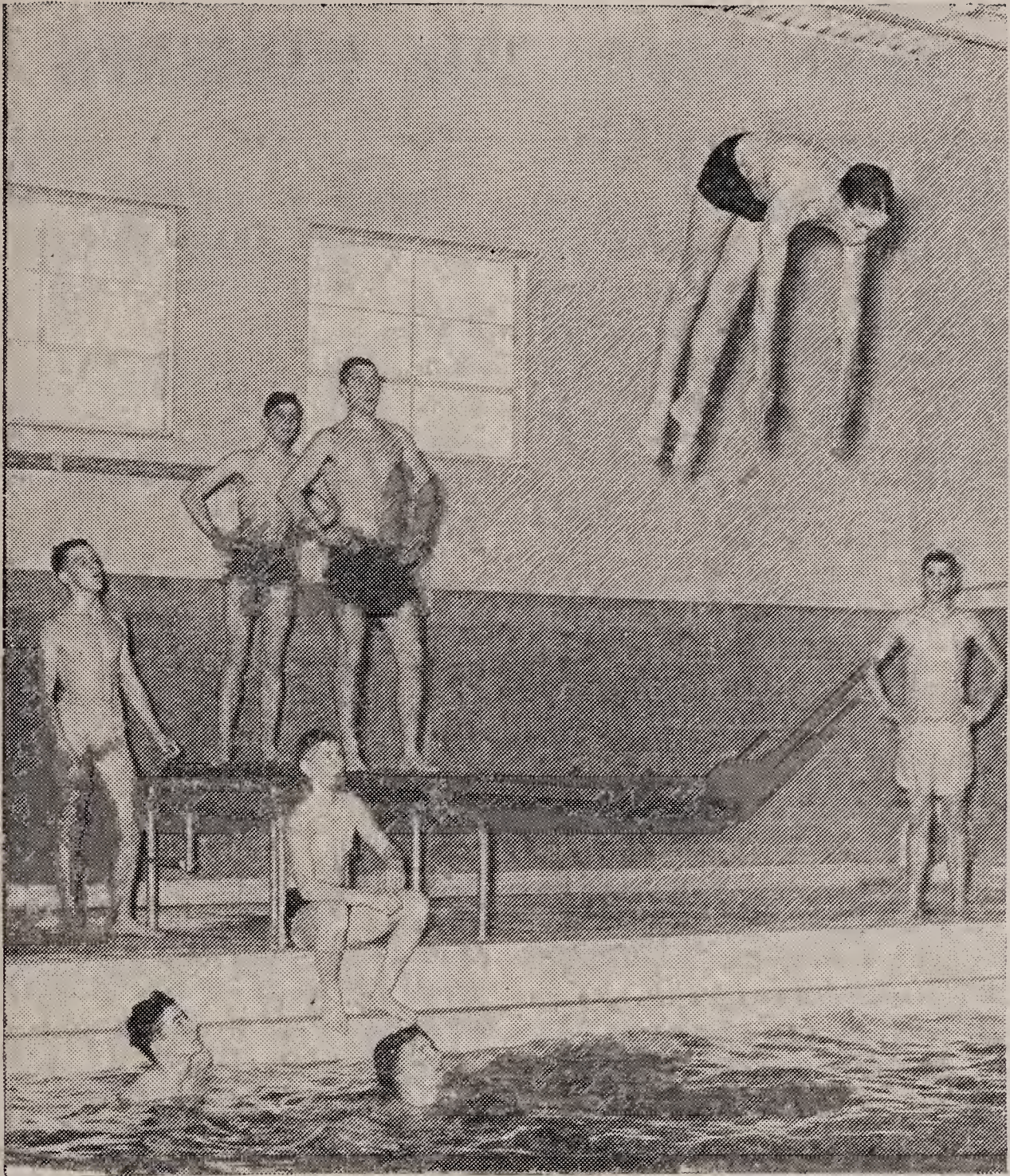
Recognizing the needs for the proper facilities to meet the physical and intellectual challenge of the future, the governing bodies of Howe School formulated the plans for the current Howe Development program. The purpose of the plan is to replace present outmoded facilities which during past decades have served well, but replacement of which is now necessary. Development plans call for an approximate expenditure of \$800,000.

Due to the generosity of an anonymous donor, Howe School has been given \$500,000 toward its' goal. However, the gift had a stipulation in order that the school accept this amazingly liberal gift, it was up to the patrons, alumni and friends of the school to underwrite the \$300,000 balance.

School authorities are hard at work



NEW DORMINTORIES



THE NEW SWIMMING POOL

in their efforts to raise the necessary funds. Construction on the new projects is rapidly approaching completion. Recently the school completed its new \$85,000 swimming pool--24x60' in length, the pool is housed in a new hardfaced brick building and is the most advanced type of construction. A specially controlled heating system governs the temperature of the water and the air in the building. The pool, holding approximately 72,000 gallons of water, has a complete change of water every six hours and, its' own filtration and chlorina-

tion system.

Directly back of the beautiful new Academic Building which was completed in 1951; construction continues on the new Cadet Dormitories which are scheduled for completion in August 1954. These three new, two-story dormitories, are of Indiana Limestone construction. They will house "A", "B", and "C", Companies, and each building will be the home of approximately seventy-five cadets. Future building plans call for a new Dining Hall, Maintenance Shops, a
(Continued on page 12)

NEWS FROM THE PARISHES

St. James, South Bend

Participating in a nation-wide custom of some years standing, about sixty men and boys of St. James' Church, South Bend, joined with men throughout the entire Episcopal Church in the Advent Corporate Communion, Sunday, November 29. Following the Eucharist, the group went to the Hoffman Hotel for breakfast and a talk by the Rector, Rev. William Paul Barnds on "Lighters or Snuffers." Considerable interest was manifested in this gathering of men.

Holy Family Mission, Angola

Formal application for admission to the Diocese as an Organized Mission was made to the Bishop by the Holy Family Mission, Angola, and was brought before the meeting of the Bishop and Council on October 19th. Permission was granted by action of the Bishop and Council, and the following Committee was named by the Bishop: Harold E. Mills, John Glen, and Robert Miller.

Following the purchase of the property in Angola, the Committees have been hard at work putting the building into condition for the purposes for which it will be used. The first floor of the building has a Chapel and several meeting rooms. The second floor has been made into dormitory rooms for six of the students at Tri-State College, who are now occupying it.

The women of this new Mission have organized a branch of the Woman's Auxiliary, and at the Deanery Meeting held in Mishawaka October 27th, two official representatives from Angola were present.

Diocese of Northern Indiana

United Thank Offering

Fall Ingathering 1953

Bristol, St. John's	\$ 15.7
East Chicago, Good Shephard	35.5
Elkhart, St. John's	421.0
Fort Wayne, Trinity	147.7
Gary, Christ Church	65.0
Gary, St. Augustine's	59.1
Gas City, St. Paul's	17.1
Goshen, St. James	95.7
Hammond, St. Paul's	103.0
Hobart, St. Stephen's	16.0
Howe, St. Mark's	51.6
Huntington, Christ the King	59.2
Kokomo, St. Andrew's	117.4
LaPorte, St. Paul's	155.1
Logansport, Trinity	41.2
Marion, Gethsemane	45.0
Michigan City, Trinity	157.6
Mishawaka, St. Paul's	89.0
Peru, Trinity	40.6
Plymouth, St. Thomas	23.8
South Bend, St. James	213.7
Valparaiso, St. Andrew's	31.1
Warsaw, St. Anne's	22.0

Total offering \$2,024.0

Are all the women in your parish using Blue Boxes? Are half of them? Are a third of them?

Unless it is 100% you have real opportunity for this work of the Church. Let us work with greater zeal for the Spring.

RUTH HAYNES COOPER
Diocesan Custodian.

We never become truly spiritual by sitting down and wishing to be come so. You must undertake something so great that you cannot accomplish it unaided.

(Phillips Brooks)

THE DIOCESE OF NORTHERN INDIANA MISSIONS BUDGET FOR 1954

Adopted by the Council at the Annual Meeting held at Michigan City, Indiana, October 21st, 1953.

Department of Missions			
Angola	\$	500.00	
East Chicago		500.00	
Gary, St. Augustine's (\$600 of this comes from the Nat'l Council)		1,200.00	
Hobart, Priest	\$1,800.00		
Building	450.00	2,250.00	
Huntington, Gas City		2,300.00	
So. Bend, Holy Trinity Priest	\$1,800.00		
Building	2,000.00	3,800.00	
Valparaiso		1,200.00	
Warsaw		1,800.00	
Wawasee		500.00	
Reserve		2,500.00	
Educational Advisor (\$2050 of this comes from the Nat'l Council)		2,700.00	
Secretary of the Diocese		200.00	
Pension Fund		30.00	
Office Expense of Sec.		50.00	
Pensions		1,485.00	
Travel for Mission Work		1,800.00	
Blue Cross for Mission Priests		560.00	
Treasurer's Bond		10.00	
Auditing		20.00	
Postage, Stationery, etc.		100.00	
Insurance for Missions		600.00	
National Church Quota		21,184.00	
			\$45,289.00

Less \$2,650 from National Council. Less \$4,000 from Children's Offering		6,650.00	
			\$38,639.00

Department of Religious Education	900.00
Department of Christian Social Relations	100.00
Department of Publicity	1,800.00
Department of Promotion	600.00
Laymen's Committee	200.00
Examining Chaplains	100.00
	<hr/>
	\$42,339.00

SUMMARY OF BUDGET

Department of Missions	\$24,105.00
Less \$2650 from National Council. Less \$4000 from Children's Offering	6,650.00
	\$17,455.00
Department of Religious Education	900.00
Department of Christian Social Relations	100.00
Department of Publicity	1,800.00
Department of Promotion	600.00
Laymen's Committee	200.00
Examining Chaplains	100.00
	<hr/>
We need for our Diocese	\$21,155.00
We need to meet our Na- tional Church Quota	21,184.00
	<hr/>
	\$42,339.00

This amount is \$8338 more than was pledged for 1953.

This making of your peace with God is not, and never can be, a mere matter of emotional surrender, however honest and sincere. It must be an act of the whole man, feeling, thinking, and doing, in every department of his life, in obedience to a great controlling principle.

(G. A. Studdert-Kennedy.)

FROM THE BISHOP'S OFFICE

The Bishop's Engagements

November 23, Ordination of Dom Benedict Reid, O.S.B. Luncheon given by the Bishop and Mrs. Mallett for the Benedictines and their friends.

November 24, p.m. Board Meeting of the Family Service Agency, South Bend. Evening. Dinner by the Bishop and Mrs. Mallett at the Episcopal residence for clergy and others.

November 27, Conference with Father Handsbury, dinner, and overnight at the Episcopal residence.

November 28, Celebrant at annual Requiem for Confraternity of the Blessed Sacrament and Guild of All Souls at Holy Trinity Church, South Bend. Luncheon for Seabury students.

November 29, Confirmation at St. John's, Elkhart.

December 1-4, Dallas. Meetings of Confraternity of the Blessed Sacrament.

December 6, Confirmation at St. James', South Bend.

December 7, Trustees' Meeting, Howe Military School.

December 13, a.m. Confirmation, St. Augustine's, Gary. p.m. Confirmation, Good Shepherd, East Chicago.

December 14, p.m. Dinner Party by the Bishop and Mrs. Mallett at the Episcopal residence for clergy and others.

December 15, Family Service Agency Dinner.

December 16, Confirmation, St. Paul's, Mishawaka.

December 20, Confirmation, Trinity, Fort Wayne.

Ordination of Dom Benedict Reid

On Monday morning, November 23rd, the Rev. Dom Benedict Reid, O.S.B., was ordained to the Diaconate at Holy Trinity Church, South Bend by Bishop Mallett. Highlighting the ordination was the presence of the Father Abbott of the Benedictines, the Rev. Dom Augustine Morris, O.S.B., who is visiting St. Gregory's Priory from the Mother House, Nashdom Abbey, England. The Bishop and Mrs. Mallett were hosts to a luncheon party at the Episcopal Residence following the Ordination.

The Father Abbott arrived in the country on November 3rd, and gave the Annual Retreat for the Community at Three Rivers. He has also filled engagements at the Church of the Atonement, Chicago, the Canterbury Club of Northwestern University at Evanston, St. Mary's Convent, Kenosha, Wisconsin, and St. James Church, Cleveland.

The Benedictines are usually recipients of many Thanksgiving-time offerings of food and staples from parishes and from branches of the Woman's Auxiliary of the Diocese.

Change of Address

There is an unbelievable amount of routine involved in the matter of processing addressograph plates up to date. It would help us if you would check the address on this copy of your BEACON. If there is anything wrong with it, or if you are receiving more than one copy we would deeply appreciate a card advising us.

Joint Committee on Theological Education

The Presiding Bishop has appointed Sunday, January 24, 1954, as Theological Education Sunday. We hope that you will generously support the cause of Theological Education in our Church through a substantial offering on that day.

All materials concerning this offering should be ordered by you direct from the seminary to which you wish your offering to go. If, however, you have no preference as to seminary, you may order from Dean Thomas H. Chappell and also send your offering to him. 215 N. Front St., Harrisburg, Pa.

On the whole, our seminaries are expanding in a most encouraging way and we are therefore making some progress toward filling up the deficit in our clergy list. They are thoroughly worthy of wholehearted support by

our Church, for they are our main resource for meeting our Church's need for clerical leadership.

We need more men, better qualified men and better trained men for our ministry. Under the new canonical requirements the screening of postulants and candidates for the ministry is, in the judgment of the Executive Committee, more adequate than ever before, and the training the seminaries are giving them is of a high quality. We ask earnestly for your aid in carrying out this vital program in accordance with the resolution of the 1952 General Convention—"General Convention calls upon every parish and mission of the Church to observe Theological Education Sunday, as well as to take an offering on that day or a day locally designated as an alternate day for the support of the Seminaries of the Church."

1954 LENTEN STUDY MATERIAL READY

The Rev. George W. DeGraff, working with Miss Bemont, has completed the Diocesan Manual for the Mission Study in connection with the 1954 Lenten Offering. District meetings have been planned to distribute these Manuals and to discuss with the teachers and officers of every Church School in the Diocese the materials presented.

Last year the awards for Mission Study projects were made as follows:

The best creative project in connection with the study program: JUNGLE TRAILS, made by ages 7-9, St. Andrew's, Valparaiso.

The best report on THE CHURCH IN LIBERIA: letters from and replies to the 3rd grade, Trinity Church, Fort Wayne.

The best prayers and litanies for missionary work: Tom Harding, Tri-

nity Church, Peru.

The best poster on the theme of OUR CHALLENGE IN LIBERIA: the 4th grade, St. James' Church, South Bend.

The best article on the subject MISSIONARIES OF THE CHURCH: Judy Johns, St. James' Church, South Bend.

The best example of parental cooperation: the Kindergarten, St. Andrew's Church, Valparaiso.

The best record of attendance in Church School during Lent—by percentage: Christ the King, Huntington, 78-plus %.

The Bishop's Cup for the largest offering: St. John's Church, Elkhart, \$1103.14.

The Bishop's Banner for the highest per-capita offering: St. Anne's Church, Warsaw, \$10.54.

Miss Bemont Visit South of Diocese

Following an engagement in Kokomo, where she made a missionary address to the Woman's Auxiliary, (and where the women had a very generous linen "shower" for Angola), Miss Bemont, the Diocesan Advisor in Christian Education drove over to Delphi. Here she spent the night with Mrs. C. S. Brackenridge, a long-time member of St. Mary's Parish. The next morning, with Mrs Brackenridge, she made a call on every Episcopal family in Delphi. Driving 125 miles around the countryside? Fr. Claudius, Rector at Logansport, goes to Delphi on a regular schedule to have services for the Church people there, and on Sunday, November 1st, baptized six children, before a congregation of thirty people. Just before the service a pilgrimage from Huntington stopped to see the Church, and were made welcome by the assembling congregation.

FROM THE EDITOR'S DESK

(Continued from page 5)

chief delight in praising the Eternal God.

And what is the Eucharist but a continuation of the Holy Nativity? At the first Christmas, our Lord came in Human Form, His Godhead taking human flesh. This Christmas, He comes to earth just as truly and really, only this time in Sacramental Form; His Godhead being received on earth in Bread and Wine. The out-

ward form is different. In either case the Nativity is completely real. May your Christmas joy come from the reality of His Nativity—not just the story of it.

The staff of the BEACON—our Bishop, our priests and our lay staff—send you their cordial greetings, and wish you and yours the every blessing of this holy Season.

Howe Development Program

(Continued from page 7)

fifteen bed Health Clinic, an Administration Building, a Power and Heating Plant and new Faculty Apartments and Dwellings.

Memorials in the new buildings may be reserved to honor deceased Alumni, or as tributes to the living. A bronze plaque suitably inscribed will be attached to the Memorial chosen. These names will be perpetuated in the very fabric of Howe and will give the donor one of the keenest and most lasting satisfactions of life. Howe Military School is building for another century of traditional Americanism and the perpetuation of Democratic Christian Education.

Everlasting Father, I beseech Thee to enable me to love Thee with all my heart and soul and strength and mind, and my neighbor as myself. Help me to be meek and lowly in heart. Sweeten my temper, and dispose me to be kind and helpful to all men. Make me kind in thought, gentle in speech, generous in action. Amen.

THE BEACON

OF THE CHURCH IN NORTHERN INDIANA

FEBRUARY 1954



HIS GRACE, THE BISHOP OF CHICAGO
(RT. REV. G. FRANCIS BURRILL)

PRESIDENT OF THE CATHOLIC CONGRESS

CHICAGO, AUGUST 1, 2, 3, 1954

THE BEACON

of the Episcopal Church in the Diocese of Northern Indiana

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Volume IX

FEBRUARY 1954

Number 7

The Church Asks ALL Episcopalians To Be BUILDERS for CHRIST

The Church has urgent construction needs in its seminaries, in Japan, in the Philippines and other areas overseas, in its Negro schools at home and in areas of great population growth. \$4,150,000 is needed Now. You will have an opportunity in your own parish to study the needs and to make your personal gift. Your rector can tell you how you can share.

Directed by GENERAL CONVENTION

Endorsed by HOUSE OF BISHOPS

Planned by NATIONAL COUNCIL

ACU Catholic Congress Committee Named

The Committee of Arrangements for the 1954 ACU-sponsored Anglo-Catholic Congress to be held in Chi-



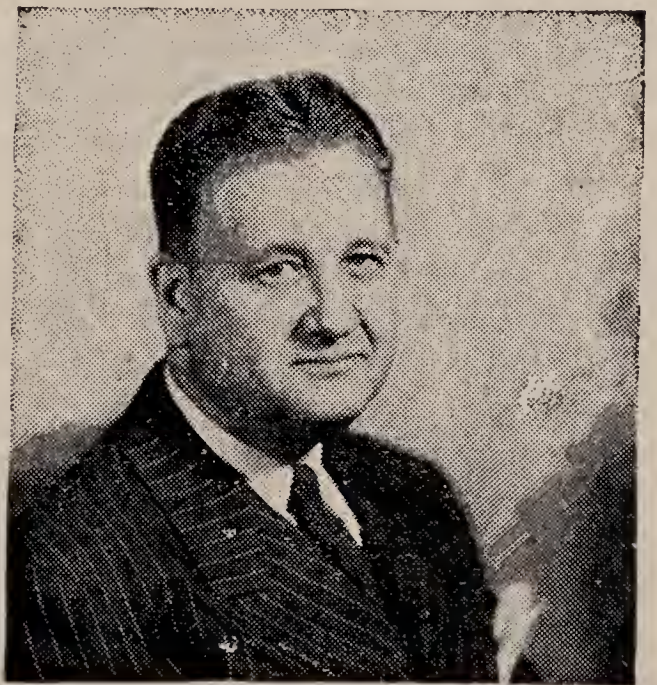
FATHER HILLESTAD
Co-chairman of Committee on Arrangements

cago, Illinois, August 1st, 2nd and 3rd has been announced by the Reverend Canon Albert J. duBois, New York City, General Congress Chairman. The Rev. Albert W. Hillestad, Rector of the Church of the Ascension, Chicago and Mr. Clifford Terry, President of Catholic Club of Chicago are co-chairmen. The Committee membership will be further expanded as needs present themselves.

The theme of the Catholic Congress is "The Meaning of Reunion." The Rt. Reverend G. Francis Burrill, Bishop of Chicago, is the Congress President. Over 50 Archbishops and Bishops of the Anglican Communion throughout the world have already accepted the invitation of the Congress Committee to be identified with the Congress as Honorary Presidents and Vice-Presidents. The Congress will open with Solemn Evensong on Sunday, August 1st at 7:30 p.m., Congress Sessions will be held all day

Monday and the great Solemn Eucharist of the Congress will be at 11:30 a.m. on Tuesday, August 3rd.

Outlining plans for the gathering, Canon duBois noted that, although Catholic Congresses of this nature have been held for over a generation in London under the sponsorship of the English Church Union, next summer will mark the first time that it has been possible to hold a similar gathering in the United States and, inasmuch as world-wide meetings of Anglicans are not apt to be held frequently in the United States, he described the 1954 Catholic Congress as "the opportunity of a generation" for American Anglo-Catholic to participate in a world-wide Eucharistic Congress. Canon duBois also said that initial responses from the Old Catholic Churches of Europe, the Polish National Catholic Church, the various Eastern Orthodox Churches in America, the Holy Catholic Church of Japan and other Christian groups indicate that many leaders of these churches will be guests at the Congress.



MR. CLIFFORD TERRY
Co-chairman of Committee on Arrangements

THE HANDS OF CHRIST

THE RT. REV. CHARLES F. BOYNTON, S.T.D.

A sermon on the Church overseas prepared for use
during the BUILDERS FOR CHRIST campaign

¶ *We then, as workers together with him*—II CORINTHIANS 6:1

A lovely stone statue of Christ, fallen from its pedestal, lay amongst the rubble in the churchyard. It had been struck, along with considerable portions of the church, during an air raid shortly before the end of World War II. American occupation troops, with leisure time on their hands, had contributed a major share in the church's restoration and were presently occupied in tidying up the grounds.

As they began to lift the figure of Christ to place it again on its base, one GI said to the parish priest, "Padre, this statue of Christ has no hands. Either we must find them among the debris and attach them somehow, or we must get someone to carve a new pair."

"Replace the statue just as it is, please," replied the priest solemnly. "I have just now realized that it is exactly as it should be. Christ today has no hands other than those who have been baptized and have promised to do His will. He needs His followers to build His Kingdom just as I needed you all to restore my church. I want this statue to be a continuous reminder to my people that they are the hands of Christ, for He has willed not to build alone."

The GIs set up the statue just as it was, thinking to themselves as they worked, "We are the hands of Christ . . . The hands of Christ . . . The hands of Christ." And suddenly they were aware not only of the part they had played in the restoration of the church building, but also of the part they and all Christians are ordained to play as members of the Church, which is Christ's Body.

That is the meaning of our text. That is what St. Paul had in mind as he wrote to the Christian in Corinth, "We then, as workers together with him . . ."

As the hands of Christ, as integral parts of His Body, we must go wherever He wants to go, and we must do whatever He wants to do. And the scope of His going is no less than the whole world, and the scope of His doing is life abundant, physical, intellectual, and spiritual, for all mankind here and now, and Life Everlasting hereafter.

So, the Christian cannot help but be a missionary; for the greatest and best of all missionaries was the Lord Jesus Christ Himself. And the Christian is a part of the Body of Christ; the Christian is the hands of Christ. During his earthly ministry Christ was saying to His disciples, "Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth." And just before His Ascension He said, "Repentance and remission of sins should be preached . . . unto all the nations." "Go ye therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

All professional missionaries, whether they be bishops or priests, doctors or teachers, monks or nuns, deaconesses or social workers, know and feel keenly the fact that they are the hands of Christ. This they know and feel as they, in person, bring blessing and forgiveness, healing and consolation, knowledge and life in Christ's Name to the many kindred and tongues of the earth.

Visitors to the missionary districts know this too. For though they are not permanently working in the field, they have had the experience of treading the soil, meeting the people, and being personally identified with the workers for whom they pray and help support from home.

Those who are avid readers of *Forth* and other church periodicals, know, at least vicariously, that they are the hands of Christ at work in Alaska, the Philippines, Latin America, and Africa. For they, through the printed word, walk the corridors of our hospitals, enter the classrooms of our schools, worship in our churches, and go into the highways and byways seeking those that are lost.

But most of us cannot be full-time missionaries in the field. Many of us will never have the opportunity of traveling and visiting the countries in which the Church is at work. For various reasons church publications are not as popular as they should be in the average Episcopal home, and so a large percentage of church people do not experience in this way the missionary enterprise.

Yet all members of the Church are the hands of Christ and somehow must go where He wants to go and do what He wants to do, for He has willed not to build His Kingdom alone. How can the rest of us, how can the least of us, experience the thrill of being the hands of Christ? We can all give of our treasure towards the support of the work of his hands. With just a little imagination it is not difficult to realize that it costs money, a lot of money, to maintain the missionary work already established at home and abroad.

It cost money to support the first missionary work too, the work of our Lord Himself. He and His disciples had to eat and be clothed, to have shelter and to buy supplies to feed the throngs who came from near and far. We forget sometimes that

one of the twelve was actually appointed to be the treasurer of the organization and that the disciples, every man according to his ability, sent relief unto the brethren.

Generous and regular giving for the support of the missionary work has always been one of the primary ways Christians have expressed their identification with the hands of Christ. And they, as workers together with Him, have built His Church through the ages throughout all lands. Along with the constant support of the work, now comes to us a special opportunity through the most appropriately titled campaign Builders for Christ. Christ wills to respond to the urgent need for capital investment in new buildings, and repairs and modernization of church institution, and He must do it through you who are His hands, for He has willed not to build alone.

We can never be fully the hands of Christ, however, just by giving and building. Christ's hands were tightly clasped in prayer even more than they were outstretched in sharing and blessing. He above all others knew the power of prayer; really the strength of His giving and building was the direct result of His praying. One simply cannot be indifferent to the object of one's prayer. One cannot pray very long for a person or a cause without being driven to do something concrete for that person or cause. So, as the hands of Christ, we all must pray as He did, pray without ceasing, that His Kingdom come, His will be done, on earth as it is in heaven.

Focus your eyes this Lent on the statue of Christ and repeat over and over again each day, as did the GIs before you, *We are the hands of Christ. . . The hands of Christ . . . Workers together with him.*

"Closer is He than breathing,
Nearer than hands or feet."

Trinity, Ft. Wayne and Her Sky Pilots

by GRIFF WATKINS

Sky Pilots may seem like a rather misleading name for a church organization, but to more than one parishioner at Trinity Episcopal Church, it is also an endearing one. Take for instance the case of the family whose home was burning while they were away.

When news of the disaster reached the ears of one of the Sky Pilot's 120 members, the wheels of this unique church group began to move. Within an hour, Sky Pilots had contacted more than 150 people, searching for the unfortunate owners, and before the flames had begun to die, more than 50 fellow-parishioners had offered to help the stricken family.

Instantaneous aid in any such case is assured to congregates of Trinity Episcopal because of the unique and comprehensive organization of the Sky Pilots.

In the house-burning incident the effectiveness of the Sky Pilots' organization was proved. First to be contacted was the wing commander, John Sheron, who in turn called his four regional commanders. As each officer was contacted, he in turn would call four more members, and in one hour the entire membership had heard the news and the offers of help came pouring in.

Although all church groups would react in the same way once news of such a catastrophe was learned, it is not likely that as many members could be contacted so quickly.

The Sky Pilots is a family group organized last September with Mr. Sheron, the wing commander, as its head. He is immediately called in cases of emergency, or to help out in a church-wide program. It is his job to call his regional commanders, Jerry Walker, Jack Cross, Tom Hamilton, C. J. McKean and Tom Gallant, who

in turn call four navigators, the next rank in line. Navigators then contact the next rank, the pilots, to complete the circuit of Sky Pilot membership.

Another example of the group's efficiency was illustrated during the church's recent every-member canvass to obtain pledges for future Trinity Episcopal activities. Within three hours, 92 percent of the congregation had been informed and pledges were on their way. Previously, such a canvass took from three to five weeks to complete.

The Rev. George B. Wood, rector of the church, supplied the inspiration for the group's unusual name. During World War II, Fr. Wood became the first qualified Chaplain paratrooper ever to make an invasion jump when, as a member of the 505th Regiment, he landed in Sicily on July 9, 1943. He also made three other combat jumps during the European campaign and received several military citations.

Since the term sky pilot is common among paratroopers referring to their chaplains, the lay members of the new organization adopted the name.

Five basic flights—the Sky Pilots' word for projects—comprise the club's activities. During Worldwide Communion, last held in October, personal calls are made to remind the congregation of the annual service. The second is the aforementioned contacts for pledges called the Every-Member Canvass.

Emergency situations come under the third flight which also includes parish service calls. An emergency committee composed of women members of the Sky Pilots takes over a household in time of death or disaster and sees that domestic chores are done.

(Continued on page 9)

Episcopalians Raise Anglican Delegates' Travel Expenses

Three-fourths of the \$100,000 goal to aid delegates coming from many parts of the world to the Anglican Congress, to be held in Minneapolis, August 4 through 13, has been raised. To date, sixty-four dioceses and many more parishes of the Episcopal Church have pledged or contributed to the travel fund, or are giving direct travel assistance to certain delegations.

An historic event, the Anglican Congress will mark the first time in history that representatives from all the Anglican churches of the world have met in the United States. Arrangements have been made for many of the foreign delegates to visit different parts of the country before and after the conference to carry the meaning of the event to hundreds of parishes.

Suggested Prayer Builders for Christ

O God, who in the beginning hast laid the foundation of the earth, and who didst send thy blessed Son to build the kingdom of the Spirit in the hearts of men: Mightily uphold us, we pray thee, as we go forward in his Name to strengthen and enlarge thy household of faith. Give us clear minds and strong hands. Kindle in our hearts the spirit of sacrifice, and hold before us a vision that will make every sacrifice a joy. Help us to build with wisdom and understanding, not for ourselves, nor for the praise of men, but in glad obedience to him who calls us to be laborers together with thee; knowing that other foundation can no man lay than the same Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be glory and majesty, dominion and power, both now and ever. Amen.

HOWE APPRECIATION DAY

At the meeting of the Bishop and Council, on Wednesday, January 13th at the Episcopal Residence, the Bishop told of the valiant efforts which are being made successfully for the raising of funds to erect dormitories at Howe School. The Bishop and Council went on record in appreciation of the work that the Bishop is doing for Howe School and asked that every Parish and Mission observe sometime during the year a Howe Appreciation Day, when prayers would be offered at the Altar for Howe School, its work and its present fund raising activities.

For the last six years, it has been a tradition at Trinity Church, Fort Wayne, to observe a Howe Day at Fort Wayne, at which time the Howe School Cadet Chior comes to Fort Wayne as a group and sings the Mass

at 11 a.m. Father Murphy, the Chaplain, preaches the sermon, and after the service the boys and faculty advisors are entertained at dinner by the women of the Auxiliary. An interesting feature of this event is that the Cadet Choir sings in uniform. This annual custom is one which is anticipated annually by both the boys of the Cadet Choir and the people of Trinity Church. It is suggested that this is the kind of thing that might be done elsewhere. There are other ways in which interest in Howe School can be created through the Diocese by means of presenting programs on the School, making use of a Sound Film which can be obtained from the School. Also there are slides on the work of the school, which can be had simply by request from Col. Bouten.

Report of "Fair Share" Apportionment Acceptances for 1954

Parish or Mission	Location	Per Cent	"Fair Share" Apportionment	Amount Accepted
St. John's	Bristol	.38	\$ 160.89	\$ 75.00
St. Mary's	Delphi	.20	84.68	84.68
Good Shepherd	East Chicago	2.59	1,096.58	1,096.58
St. John's	Elkhart	10.73	4,542.97	4,542.97
Trinity	Fort Wayne	15.28	6,469.40	6,469.40
Christ	Gary	6.60	2,794.37	1,500.00
St. Augustine's	Gary	1.60	677.42	677.42
St. Paul's	Gas City	1.24	525.00	525.00
St. James'	Goshen	3.01	1,274.40	525.00
St. Paul's	Hammond	6.00	2,540.34	2,540.34
St. Stephen's	Hobart	.92	389.52	389.52
St. Mark's	Howe	.67	283.67	283.67
St. Andrew's	Kokomo	4.74	2,006.87	2,006.87
St. Paul's	LaPorte	3.50	1,481.87	1,550.00
Trinity	Logansport	3.15	1,333.68	1,200.00
Gethsemane	Marion	3.46	1,464.93	1,464.93
Trinity	Michigan City	9.57	4,051.86	4,051.86
St. Paul's	Mishawaka	4.52	1,913.72	1,913.72
Trinity	Peru	2.80	1,185.49	475.00
St. Thomas	Plymouth	3.78	1,600.41	1,600.41
St. James'	South Bend	11.87	5,025.64	5,025.64
Holy Trinity	South Bend	1.46	618.15	618.15
St. Andrew's	Valparaiso	1.93	817.14	817.14
Christ the King	Huntington*			180.00
All Saints'	Wawasee			100.00
St. Anne's	Warsaw*			240.00
Holy Family	Angola*			40.00
		100.00	\$42,339.00	\$39,993.30

* Missions which have not yet 5 years' experience on which to base "Fair Share" apportionment.

At a meeting of the Bishop and Council January 13th, it was unanimously voted to accept full National Church Quota of \$21,184.00, thereby sending approximately 55% of the Budget to the National Church and retaining 45% for ourselves, and the Bishop and Council authorized the Missions Committee to make the necessary cuts in the Diocesan Budget.

Episcopal Bishop In Alaska Receives "Man of Year" Award

One of the "ten outstanding young men of 1953" named by the United States Junior Chamber of Commerce and the only clergyman in the group is the Rt. Rev. William Jones Gordon, Jr., Episcopal Bishop for the Missionary District of Alaska.

When Bishop Gordon assumed his post in 1948, he was the youngest man ever to be consecrated bishop in the Episcopal Church, having just reached the age of thirty. The spiritual guide of Indians, Eskimos, and white people living in the Alaskan territory, he spends six months of each year visiting missions extending from Point Hope and Point Lay on the extreme northern shore of the Arctic Ocean to Ketchikan, two thousand miles away on the extreme southeastern tip of Alaska. To enable him to visit every spot in between, Bishop Gordon uses his own plane, "The Blue Box," presented to him in

1952 by the women of the Episcopal Church through their United Thank Offering. The plane was named after the small blue box in which each woman saves her contribution.

On January 6, using his plane, Bishop Gordon rescued a pilot lost in sub-zero weather in the Central Alaska wilderness. Bishop Gordon made a successful ski-landing at the scene and picked up Harry Botsford of the Fairbanks Air Service.

Since his ordination Bishop Gordon has known service in Alaska alone, stationed first at Seward and, later, at Point Hope. His headquarters is now at Fairbanks, where he lives with his wife and three children.

With the nine other men honored by the Junior Chamber of Commerce, Bishop Gordon will receive commendation by LOOK magazine on February 9, when they will be featured in the section "LOOK Applauds."

TRINITY FORT WAYNE

(Continued from page 6)

The fifth flight is Fellowship, the purpose of which is for all Trinity Episcopal congregates to get to know each other by their first name.

Although Sky Pilots is only a few months old, more than 3,000 personal and telephone calls have been made to members of the congregation living throughout the city.

At some future date, the newly-dedicated club will receive pins which are miniatures of wings worn by the U. S. Army paratroopers.

Reprinted from the Fort Wayne Journal Gazette.

Our business is to love what God would have done. He wills our vocation as it is: let us love that, and not trifle away our time hankering after other people's vocation.

Philippine Seminary Dedicates Buildings

A typical Philippine fiesta marks the annual celebration of the patronal festival by St. Andrew's Seminary Manila. On St. Andrew's Day, November 30, 1953 the popular outdoor games were rained out, but the hundreds of people at the festival did not care. Their interest was in the blessing and dedication of the new seminary buildings on the Cathedral grounds, a dream come true of the Rt. Rev. Norman S. Binsted, missionary Bishop of the Philippines. Now more than 20 years old St. Andrew's was originally a small school for catechists in Sagada. The new buildings are adjacent to the site of the proposed cathedral, an objective of Builders for Christ.

Christ The King Offering

Holy Family Mission, Angola

E. Chicago, Good Shepherd	\$ 62.66
Elkhart, St. John's	104.50
Ft. Wayne, Trinity	170.70
Gary, Christ Church	100.00
Gas City, St. Paul's	19.50
Goshen, St. James	42.95
Hammond, St. Paul's	24.35
Howe, St. Mark's	25.00
Huntington, Christ The King	46.50
LaPorte, St. Paul's	78.14
Logansport, Trinity	61.50
Marion, Gethsemane	29.80
Michigan City, Trinity	136.36
Mishawaka, St. Paul's	53.75
Plymouth, St. Thomas	150.50
South Bend, Holy Trinity	30.00
South Bend, St. James	163.10
Valparaiso, St. Andrew's	88.00
Warsaw, St. Anne's	21.25
Total to date	\$1408.56

Wm. D. Curtis

Mission Funds Treasurer

America Captivates St. Paul's Choir

Summing up his recent tour of the United States and Canada with forty-seven choir mates, one of the boys of the Cathedral Choir of St. Paul's in London writes for the CHURCH TIMES (London): "We went to America taking good will and we got it paid back to us from all sides."

The Choir, which toured forty cities in two months, left their native soil for the first time last autumn. The construction of a war memorial chapel in the Cathedral, dedicated to 28,000 American servicemen killed in World War II while stationed in Britain, prompted the Choir's visit as a good-will gesture.

Builders for Christ Campaign

With a record national increase of 75,110 members and 275 clergy in the Episcopal Church in 1953, churchpeople throughout the nation have launched a BUILDERS FOR CHRIST campaign to keep pace with this expansion. The campaign seeks to raise \$4,150,000 to be used for the necessary construction and improvement of Episcopal Church, school and mission property here and abroad.

One-half of the total sum will go to the Church's eleven seminaries for the building of student dormitories, libraries and faculty housing to enable these schools to expand with their increased enrollment demands. A sum of \$1,225,000 will be used to strengthen the Church in Japan and the Philippines and to aid Christians in these vital areas in their efforts to combat communism with the force of Christianity. In addition, BUILDERS FOR CHRIST will attend to repairs and new construction in emergency areas of the United States.

A nation wide pledge on May 22 will climax the campaign.

Clergy Pension

The pension which a widow of a clergyman has received or will receive from The Church Pension Fund in 1951 or subsequent years is not taxed by the federal government until she has received an aggregate of \$5,000, including allowance for her minor children if any. A widow who paid taxes on 1951 and 1952 pension may get the tax refunded by applying at her local federal income tax office. A copy of the Commissioner of Internal Revenue's ruling letters, which the Fund will supply upon request, should be attached to claims for refund.

NEWS FROM THE PARISHES

St. James' Church, South Bend

St. James' Church, South Bend, is conducting an Expansion Fund Canvass to raise \$150,000 to purchase the United Fund Building adjacent to the Church for Church School purposes, and to make certain improvements on the present Church building. Ever-increasing Church School enrollment has made the present facilities wholly inadequate, and the purchase of the additional space will permit the Parish to offer a greatly expanded Church School program.

Trinity Church, Fort Wayne

On the fourth Sunday in Advent, Father Wood, presented 30 adults to the Bishop for reception into the full communicant life of the Church. The unusual feature about this service was that of the 30 people, six were received from the Roman Catholic Church and three from the Greek Orthodox Church. This is the first time in the history of the Diocese that the form for ADMISSION TO COMMUNION, approved by the House of Bishops, for those persons already confirmed in another part of the Holy Catholic Church and not in communion with this Church, has ever been used publicly for more than one person. It was a dramatic moment when Father Wood presented these nine persons using the words of the "Service of Admission to Communion," "I present unto you these persons already confirmed."

Christ will come unto thee, and show thee His consolations, if thou prepare for Him a worthy mansion within thee.

LETTER OF APPRECIATION

Dear Friends:

We would like to use this opportunity to express to the Bishop, to the clergy, and to the laypeople of Northern Indiana our very deep and sincere thanks for the marvelous way in which you have given us in Angola such encouragement through your generous gifts. We have received both gifts of money and of vestments and furnishings from so many places, and this of course does not include your generous offering of love and well-wishing expressed on Christ the King Sunday. We would like to mention all guilds, all parishes and individuals who have sent gifts to us, but we hesitate for we know that in some cases it was a combined gift from many sources, and we certainly would not want to omit any names. So the next best thing is for us to ask you to please accept this letter as our expression of appreciation, and if you have been one who has given to our new work, please accept this as a personal note of thanks. Our work continues to grow, and God is blessing our labors daily. We hope that more and more of you can visit us, for we certainly have enjoyed having so many of you visit us on Sundays for services, and also on week days. Please continue to keep us in your prayers.

Sincerely,
Holy Family Church
Angola, Indiana

Jesus hath many lovers of His heavenly Kingdom, but few bearers of His Cross. He hath many desirous of consolation, but few of tribulation. Many love Jesus as no adversities befall them.

Mr. and Mrs. John Harwood
3015 Forest Ave.
Monterey, Ind.

Cathedral to Replace Manila Church Lost During World War II

With \$100,000 from the BUILDERS FOR CHRIST pledges the building fund for the Episcopal Church center in the Philippines will be completed and money will be available to construct the Cathedral of St. Mary and St. John in Manila.

The Philippine request constitutes one segment of the \$1,225,000 sought in the BUILDERS FOR CHRIST drive to meet the overseas needs of the Episcopal Church.

The original Cathedral, in downtown Manila, was totally demolished during World War II. The Church now has purchased a new 25-acre site five miles north of the Old City. St. Andrew's Theological Seminary has been built on the new tract. The new St. Luke's Hospital and School of Nursing will stand on the site, as well as the Church headquarters, the residences of the Bishop and the Suffragan Bishop, apartments for the District staff and dwellings for members of the faculty of the seminary. The Cathedral is intended to dominate the site and serve as the center of the Church community.

Thou knowest well how to excuse and colour thine own deeds, but thou art not willing to receive the excuses of others. It were more just that thou shouldst accuse thyself, and excuse thy brother.

(a Kempis)

More Native Men In Training for Churches Abroad

Episcopal Church leaders are glad to note the gradual increase of numbers in their theological schools overseas, training native men for the Anglican priesthood in several countries. St. Andrew's Seminary, Manila, Philippines, with some thirty students in the school, is the largest, but others are in Liberia, Brazil, Haiti and Mexico, while the bishops in the Canal Zone and Puerto Rico each have candidates in seminaries in the states. In Japan the American Episcopal Church and the Church of England cooperate in maintaining the Central Theological School in Tokyo, with twenty-three students at present. A similar situation has existed in China where the Central Theological School in Shanghai has trained many clergy and where, it is believed, some training is still countenanced by the government although under great hardships.

Accept your cross, embrace it a thousand times daily for love of Him Who sends it to you. It is a costly present, the gift of Love. Often set the Crucified Saviour before your eyes, measure your suffering with His; and yours will seem greatly the less.

(F. de Sales)

THE BEACON

OF THE CHURCH IN NORTHERN INDIANA

APRIL 1954



*Behold, I am risen
and am present with you
Alleluia*

THE BEACON

of the Episcopal Church in the Diocese of Northern Indiana

Published six times a year in October, December, February, April, June and August
by the Department of Publicity for the Diocese of Northern Indiana

SUBSCRIPTION PRICE, FIFTY CENTS A YEAR

Entered as second class matter October 1, 1951 at the Post Office at Marion, Indiana,
under the Act of March 3, 1879

Editor: The Rev. David A. Reid,

819 South Washington Street, Marion, Indiana

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1304 South Washington Street, Marion, Indiana
Telephone Marion 2305

All feature stories and pictures should be sent in directly to Father Reid at least six weeks in advance of day of publication.

Parish News Notes should be sent to Father Dexter on or before the 18th day of the month preceding issue.

All other matters, including change of address, new subscribers, etc., should be referred to the Secretary.

Volume IX

APRIL 1954

Number 8

AMERICANS RAISE FUNDS FOR WESTMINSTER ABBEY REPAIRS

An interfaith campaign is now underway in the United States to raise funds for Westminster Abbey, to repair damages inflicted by enemy bombs and the deterioration of over 900 years.

The American Fund for Westminster Abbey will seek \$280,000, ten per cent of the total need for rehabilitation and establishment of endowments for future upkeep. More than eighty per cent of the total goal has already been subscribed in Great Britain and the Commonwealth countries.

Funds will be administered by the English-Speaking Union, with headquarters in New York, and contributions may be sent directly to their offices.

Honorary chairman of the fund is Winthrop W. Aldrich, U. S. Ambassador to the Court of St. James', with two of his predecessors, John W. Davis and Lewis W. Douglas, serving as honorary vice-chairmen.

Co-chairmen are Morris L. Ernst, lawyer; William V. Griffin, President of the English-Speaking Union; and Langdon P. Marvin, lawyer.

FROM THE EDITOR'S DESK

PRAYER BOOK REVISION

The Liturgical Commission of General Convention has prepared for study by interested individuals and groups a series of what might be termed Prayer Book Revisions. The entire series, entitled "Prayer Book Studies" may be obtained from the Church Pension Fund, 20 Exchange Place, New York, N. Y., for \$1.50 a copy, and that part of "Prayer Book Studies" with which we are immediately concerned, the Eucharist, may be obtained from the same source under the Title "Prayer Book Studies IV" at 18c a copy in lots of not less than 25.

The compilation, edition or revision of a liturgy is no light matter. It is not a case of thinking up something which will please most of the people most of the time but rather the task is to put into words what is the mind of the Church Universal—the Church of history—the Church of this present day—the Church of generations yet unborn—the Church Militant, the Church Expectant and the Church Triumphant. Between all these facets of the Church there must be unity—the Liturgy of the Church ought to be the verbal expression of that unity. The task therefore is not to find a mode of worship which we shall deem to be suited to our needs, but rather we must seek to discover that which will conform us more nearly to Angels and Archangels, to Apostles, Evangelists, Doctors, Confessors, Martyrs, as well to our fellow Churchmen throughout all the world—all of whom, in common with ourselves, are the Body of Christ, and members in particular.

Since the translation of the Prayer Book into English in the year 1549 there have been many revisions in many parts of the world. As a general rule these revisions have been undertaken with the very definite aim that the worship of the Church on earth might conform more nearly to the perfect service of the heavenlies. We may point to our own American Prayer Book with a certain measure of pride in that it does express the mind of the historic Church with a greater degree of accuracy than the formularies of many other parts of the Anglican Communion. For this we can and must thank God, but, at the same time we must be ever alert to any and all opportunity to mould our worship into even closer conformity to that of the whole Church—in heaven or on earth.

It is part of our earthly legacy that we should seem to fail to see eye to eye one with another—and any revision of our forms of worship bears the imprint of this failure. As an instance of this we may quote from the first English Litany, which contained the petition "From the Bishop of Rome and from all his detestable enormities Good Lord deliver us." Modern thought has consigned that petition to the limbo of forgotten things, but our feelings run high on matters of far less moment than the relationship of the Church to the Bishop of Rome. For example, we have much disagreement on the title of that Service concerning which the Lord said "Do this in remembrance of Me." Some people like to call it "The Holy Communion." Others again favour "The Eucharist." Many use the term "Mass." Our Liturgical Commission, in

their "Prayer Book Studies" have delivered us from this impasse by adopting the expression "The Liturgy," which is sanctioned by centuries of use in the Church. Our other titles are inadequate—"Holy Communion" is strictly the action of receiving the Blessed Sacrament—"Eucharist" means thanksgiving—and "Mass" means dismissal. "Liturgy" covers all these meanings—and it is not a party word. It is also completely descriptive.

Now, what are the changes in the Liturgy which we are asked to consider? At the very beginning of the Liturgy we see a return to the ancient practice of the Church in the provision for the use of an Introit. This is immediately followed by the Collect for Purity and the Summary of the Law, as we find in our present Prayer Book. Then follows a minor change. "Lord have mercy upon us, Christ have mercy—Lord, have mercy." may, according to the rubrics, and according to ancient practice, be repeated thrice. A further change is that the Greek wordage "Kyrie eleison, Christe eleison, Kyrie eleison" may be substituted for the English. A group of laymen, meeting to discuss this recently said they themselves found no objection to the use of the Greek as long as no violation was done to the principle that the Services of the Church should be offered in "a language understood of the people."

After the Kyrie follows the "Glory be to God on High." This restores the Gloria to the position it anciently held, and would bring our Church into closer conformity with the other Catholic branches of Christendom. Instructions concerning the use of the Gloria are also given in the rubrics, which confine its use to all Sundays, except during penitential seasons, and to certain Festal Seasons.

The Collect and Epistle for the day follow in the manner to which we are accustomed. After the Epistle specific provision is made for the use of a Gradual—that is, a hymn before the Gospel.

After the Holy Gospel the Creed is said in accordance with this rubric "But the Creed may be omitted from the Liturgy upon any day not a Sunday or Holy Day." If you compare this rubric with that in your Prayer Book you will notice a change. The present Prayer Book allowed more latitude in the use of the Creed than was the custom of the historic Church.

There are two changes in the wording of the Creed—both for the sake of clarity. Our present Rite has "And I believe in the Holy Ghost, The Lord, and Giver of Life." The suggested Rite renders it "And I believe in the Holy Ghost, The Lord, The Giver of Life." The former rendering may lead us to believe that the Holy Ghost is the Lord and Giver of Life—and that alone, which is wrong. The newer rendering teaches us that the Holy Ghost is the Lord (God). He is also the Giver of Life. The other change in wordage, but not meaning concerns belief in the Church. Our present rite reads "And I believe one Catholic and Apostolic Church." The suggested Rite has it "And I believe in one Holy Catholic and Apostolic Church." This is a more faithful rendering of the original Greek text.

The Sermon and the Offertory follow as usual, save that the Priest is now directed to mix a little pure water with the Wine. This again, is in conformity with the ancient Church.

We find considerable changes in the Prayer for the Church. We list the greater changes. The first paragraph reads "Most merciful Father, we beseech thee to accept our alms and oblations, and to receive these our prayers for the

Universal Church: that thou wilt confirm it in the truth of thy holy faith, inspire it with unity and concord, and extend and prosper it throughout the world.

The second paragraph reads: "We beseech thee also, so to direct those in authority in all nations to maintain justice and the welfare of all mankind, that thy Church may abide in thy peace.

The next paragraphs, concerning the Clergy, the People and those in adversity remain substantially unchanged, while the petition regarding the Faithful Departed now reads: "We also commend unto thy mercy all thy servants departed this life in thy faith and fear: Grant them thy peace in the land of the living, where the light of thy countenance shineth upon them.

Now follows a new paragraph: "Finally, we give thee most high praise and hearty thanks for all thy Saints, who have been the chosen vessels of thy grace, and the lights of the world in their several generations; beseeching thee, that we, rejoicing in their fellowship, and following their good examples, may be partakers with them of thy heavenly kingdom." This addition is certainly in accord with the usage of the Ancient Church and with our belief in the Communion of Saints.

The Exhortation and Confession which we find on Page 75 of our Prayer Book remain unchanged, and follow the Prayer for the Church. However, according to the suggested Rite, the comfortable Words follow the Confession and precede the Absolution, and their use is made of obligation on Sundays only, and that at the principal celebration.

The Consecration, or Canon, follows, and is enriched by the addition of Proper Prefaces for Advent, Lent, Passiontide, for Feasts of the Apostles and at Commemorations of the Departed, in addition to the Prefaces already found in the Prayer Book. There have been several changes in the actual Prayer of Consecration, and we print both the Present Prayer Book text together with the text of the suggested rite for your convenience in making comparisons.

PRAYER BOOK RITE

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ
and to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.
For in the night in which he was betrayed, He took Bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body, which is given for you: Do this in remembrance of me.
Likewise, after supper, he took the Cup; and when he had given thanks, he gave it

SUGGESTED RITE

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the Cross for our redemption; who made there, by his one oblation of himself once offered, a full perfect, and sufficient sacrifice
for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.
For in the night in which he was betrayed, He took Bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body, which is given for you: Do this in remembrance of me.
Likewise, after supper, he took the Cup; and when he had given thanks, he gave it

PRAYER BOOK RITE

to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness,

vouchsafe to bless and sanctify with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ,

be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us and we in him.

SUGGESTED RITE

to them, saying, Drink ye all of this; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. Wherefore

having in remembrance his blessed Passion and precious Death, his mighty Resurrection and glorious Ascension,

we thy humble servants do celebrate and make here before thy Divine Majesty, with these thy holy gifts which we now offer unto thee, the memorial which thy Son hath commanded us to make.

And we most humbly beseech thee

to accept up thine altar on high this our sacrifice of praise and thanksgiving, our bounden duty and service; and vouchsafe to bless and sanctify with thy Holy Spirit these thy gifts and creatures of bread and wine,

that they may be unto us the most Blessed Body and Blood of thy dearly beloved Son Jesus Christ.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we,

and all thy whole Church, may worthily receive the most precious Body and Blood of thy Son,

that we may obtain remission of our sins, and all other benefits of his Passion, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

PRAYER BOOK RITE

SUGGESTED RITE

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this, our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Through the same Jesus Christ our Lord; By whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

The Lord's Prayer follows the Prayer of Consecration in both the Prayer Book and the Suggested Rite.

While there are radical changes in the Prayer of Consecration in the Suggested Rite, there are even greater changes in the Rubrics of that Prayer. The Prayer Book Rite instructs the Priest to Break the Bread during the words of Consecration. The Suggested Rite directs that the Breaking of Bread shall take place after the Lord's Prayer, and that this Breaking, or Fraction, shall be followed by the Versicle "The Peace of the Lord be always with you" and the Response "And with thy spirit."

The Suggested Rite provides for the singing of "Blessed is He that cometh in the Name of the Lord," before the Prayer of Humble Access, and for the Agnus Dei after that Prayer. Perhaps it might be more in conformity with the historic Church to sing the "Blessed is He" immediately after the Sanctus, and to sing the "O Lamb of God" immediately after "The Peace of the Lord be always with you."

The Suggested Rite ends with the Communion of the People, and with the Prayer of Thanksgiving exactly as it is found on Page 83 of the Prayer Book, followed by the Blessing.

As ground for thought and discussion only, and not as reflecting either Diocesan or Editorial opinion, your Editor makes the following submissions:

1. That the shape of the Proposed Rite is much closer to the shape of the Rites of the Early Church. By shape we mean the order in which the Rite is arranged.
2. That the provision for an Introit, Gradual, Offertory, Communion Sentence etc, is quite meaningless until such times as the proper introits, gradu-als and the rest, are published by proper authority and made part of either the Prayer Book or, as is the case in England, of the Hymnal.
3. That the Prayer of Consecration in the Prayer Book is more devotional and closer to the ancient formularies of the Church than the Prayer of Consecration in the Suggested Rite.
4. That the title "The Liturgy" is desirable.
5. That a commemoration of the Living and of the Departed ought to find a place in the Canon of any Revision of the Prayer Book.

We express the hope that there will be those who will give time and thought to this matter of Prayer Book revision and, in order that thought may be stimulated the BEACON will be more than glad to receive and to publish correspondence of a noncontroversial nature on this and allied subjects.

NEWS FROM THE PARISHES

Church of the Good Shepherd East Chicago, Indiana

Parishioners, Labor Unions, and City officials joined forces to bring to completion a building program at the Church of the Good Shepherd, East Chicago. A dinner honoring some 20 persons outside the parish who had contributed their time and skill marked the final stages of a two-story brick addition to the building which houses a sacristy, class rooms, and furnace room.

After plans had been drawn for the building, Mayor Walter M. Jeorce of East Chicago made available a power-driven cement mixer and other equipment and assistance from the City Street and Park Departments. The Stone Mason's Union of the Inland Steel Company and the Youngstown Sheet and Tube Company, hearing that the second floor would be a frame structure, offered to complete the building in cement block and brick facing. Night after night, far into the Fall, some ten bricklayers worked under improvised lights, while more than thirty men of the parish alternated as helpers, carrying brick, mixing mortar, and erecting scaffolding.

With the assistance of the Mayor, a vacant lot next to the Church is now being filled and graded, and in the Spring the City Park Department will erect a playground for small children of the neighborhood. At present, it is necessary for younger children to cross heavily travelled streets and railroad tracks to reach the City's parks.

The building and renovation project, started a year and a half ago, also included the complete remodeling of the kitchen and the purchase

of a hotel-type range; a cement sidewalk along the side of the building; construction and installation of pew kneeling benches; removal of the furnace to the ground floor of the new building; and completion of a functional Sacristy and Church School class rooms on the second floor. During the same period, through a parish memorial fund, several sets of Eucharistic vestments, wrought-iron office candlesticks, an oak altar-rail, Sanctuary Lamp, Missal and Stand, Ciborium, alms basins, thurible, processional crucifix, and an English-made statue of the Blessed Virgin Mary have been blessed and are in use.

Anglican Registrants Total 500; More Due

Almost 500 representatives of the Anglican Communion have already registered as delegates to the Anglican Congress to be held in Minneapolis, August 4-13.

The historic Congress, the first of its kind in almost fifty years, will bring together members of Anglican Churches throughout the world to discuss the theme "The Call of God and the Mission of the Anglican Communion." Each of the 325 dioceses of the world-wide Communion has been invited to send a bishop, a priest and a lay person as official delegates. To date, a large number of the lay delegates registered are women.

The Province of Canterbury alone will send 61 delegates, and the Church of India, Pakistan, Burma and Ceylon will be represented by at least sixteen delegates, including its Metropolitan, the Most Rev. Arabindo Nath Mukerjee, Bishop of Calcutta.

CHRISTIAN EXPERIENCE

It has been said that any book is a new book until you have read it. The Iliad of Homer is ancient, but it bursts with fresh splendor upon each person who reads it appreciatively for the first time. Books on library shelves wait unobtrusively for the reader. They are there ready to disclose their messages, but they cannot do so until the reader opens them up and is receptive to that which is written in them.

Now in our religion, there is a wealth of spiritual experience waiting for us. Our Prayer Book and Bible speak of God and of our relationship to Him. There is much about our relationships with one another. It is possible for us to take part in the superb services of the Church and to hear and read the words of Holy Scripture and yet miss much of their relevance for our every day lives. The traditions of our faith may fail to "come alive" for us.

The Christian religion is eminently practical. It is concerned with our living from day to day. As Christians, we should meet life with an attitude and spirit which are different from those of people who are not Christians. To be sure, we will have the usual problems, joys, and sorrows which are common to mankind, but we will meet them as Christians. Our Lord said "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

The great concepts or ideas of our religion are not just so many fine-sounding words or expressions. They are realities and many of them can be tested on our own experience. For example, we speak of "the grace of our Lord Jesus Christ." The grace of Christ means the help of Christ. We can come to know that help. The more we depend on Christ and have faith in Him, the more we will come to see that His grace, His help, is not

just something to talk about, or to ask for in prayer, but is actually something to use.

St. Paul writes of the virtue of Christian charity or love, in I Corinthians 13. This is one of the loveliest chapters in the whole Bible, but it is not always easy to show an attitude of kindness and helpfulness towards everyone. One of the tests as to how we are doing in living the Christian life is the test of whether or not we do show charity towards one another. This virtue is not just an ideal to extol but an attitude to show in our lives.

These are days when it is easy for us to be disturbed and anxious. One of the greatest sins of our present age is that of worry or overanxiety. We long for peace of mind and peace of soul. The peace of God which is so wonderful that we cannot understand it is offered to us in the blessing at each Eucharist. All too often we just hear the words, but do not lay hold of this marvelous gift of God's peace.

There are some spiritual resources which we cannot deeply appreciate until we have lived deeply and found out for ourselves what God can do in and for us. The consolation of His comfort in sorrow cannot be ours until we have sorrowed. The fellowship of His sufferings will be only an expression to us until we have through sufferings come close to Him. His forgiveness will be just an idea until we have experienced ourselves what it means to repent and accept forgiveness. God has resources for us which fit our age and spiritual condition. A child cannot and should not appreciate the sustaining strength which an adult finds in Christ. A young man cannot, except imaginatively, know the Christian experience of an old man.

The important thing is that we shall

(Continued on page 12)

THE 1954 HOWE CONFERENCE

As most of our young people know, the Howe Conference begins at 4 p.m. on Sunday, June 20th and ends Friday, June 25th after breakfast.

The age limits are 14 through 21 years and the cost is \$15—including the \$3 registration fee.

In case somebody is interested and doesn't know where Howe School is—it is located on State Road 9, 6 miles north of LaGrange and three miles south of the Michigan Line—which is surely convenient when the Sheriff is after you!

There are certain staff changes. His Grace the Bishop is the Director and the Very Reverend Dom Patrick Dalton, O.S.B. is the Chaplain. Father Royster is the Dean, and the Counselors are Mrs. Lewis Cole, Mrs. Willard Smith, Miss Donna Gorham, Miss Margaret Eberline, Mrs. Mosier, Mrs. Royster.

The Sacristan is Fr. Handsbury, and for those who indulge in athletics or desire divers forms of recreation sufficient opportunity will be provided under the joint directors of calisthenics—Fr. Ferguson, Fr. Barnes and Mr. White.

There are 12 courses:

1. Rule of Life
The Bishop
2. The Sacraments
Father Sheridan
3. The Bible: A Family History
Father Varian
4. The Old Testament: Who, When, Where
Father Mosier
5. The New Testament: How and Why
Father Wells
6. The Life of our Lord
A Sister
7. Living the Sacraments.
Father Barnds
8. Henry VIII and the Episcopal Church
Father Dexter
9. The Prayer Book and Prayer Life
Father Cooper

10. Altar Guild (for girls)

A Sister

11. Acolytes and Ceremonial (for boys)

Father Brittain

12. Christian Symbolism

Miss Bemont

You should bring with you a Prayer Book, Note Book, Pen and Pencil, Swim Suit, Tennis Racquet, Rubber-soled shoes, Raincoat, Toilet Articles, Towels, Sheets, Pillowcases, Blankets.

The daily schedule starts with the Holy Eucharist at 8 a.m. and breakfast is at 8:45. The time between breakfast and the first class at 10 is supposed to be devoted to bed-making and other similar housewifely cares. Classes run from 10 to 12:35, and Noon Devotions are at 12:45. Lunch is at 1, and there is a rest period (a sorely abused privilege!) from 2 to 2:30.

From 2:30 till 5 is devoted to divers forms of recreation; and there is a Hymn Sing from 5:30 to 6. Dinner is served after the Hymn Sing, and Chaplain's Time follows hard on the heels of dinner. The rest of the evening is devoted to recreation. Evening Prayer is offered at 9:45—and the lights are turned out an hour later.

The day is divided between Worship—Study, Fellowship and Recreation—and as a very practical after-note Health and Accident Insurance is carried for all conference members. A Registration Blank is to be found elsewhere in this issue. You are asked to fill it in completely and mail as directed—with the \$3 Registration Fee.

Be thou sweeter to me than all the allurements which I once pursued; that I may love Thee with all my strength, and clasp Thy hand with all my heart, so that I may be delivered
(St. Augustine)

1954 Catholic Congress

Arrangements have been completed for the use of the Chicago Stadium for the services and meetings of the 1954 CATHOLIC CONGRESS, Chicago, August 1st to 3rd. The Stadium, located in the heart of the city, is an air-conditioned building and will be used for all gatherings. The Reverend Canon Albert J. duBois, New York CATHOLIC CONGRESS Chairman stated that original plans for the use of a smaller building had been revised in the light of early registration for the Congress indicating a large nationwide attendance requiring larger facilities. He also announced that adequate space will be available for Commercial and Organization exhibits at the Congress.

Woman's Auxiliary

The Rev. Robert Mize of the St. Francis Homes for Boys in Kansas will be the speaker when the Wom-

an's Auxiliary of the Diocese meets on May 5 in Elkhart. The Annual Meeting will open with the Eucharist at 9 o'clock, followed by breakfast and a business meeting conducted by Mrs. C. C. Hare of Gary, president. The business will include election of officers and of delegates to the Provincial synod meeting next fall.

The Women of St. Thomas' church in Plymouth were hostesses on March 9 to 150 members of the auxiliary at a spring conference on "The Worship of the Church." The program, planned by Mrs. L. A. Gorham of Huntington, diocesan auxiliary vice-president, and Mrs. Jeanette Bunnell of Plymouth, diocesan worship chairman, included discussions by Father Sheridan of Plymouth, who showed the series of pictures on the Mass as compiled by Father Murphy of Howe, and by Dom Patrick of Three Rivers, Mich., whose subject was prayer, especially The Lord's Prayer. The unusually spring like weather was another remarkable feature of the day.

Please detach and mail to MISS BEMONT Immediately.

HOWE CONFERENCE 1954 REGISTRATION BLANK

(please print)

Miss Mary Frances Bemont, Registrar
319 So. Spring Street
Mishawaka, Indiana

Enclosed please find three dollars (\$3.00) for Registration for the Howe Conference for Young People. The balance, which is \$12.00, will be paid upon my arrival. I am in good physical health.

Name Sex

Address City

Signature of Parent or Guardian

Parish City

Year in School (next year) Age

I have attended the Howe Conference before (yes or no)

If "yes," for how many years?

PRIEST'S SIGNATURE OF APPROVAL

Make Checks Payable to Howe Conference (SEE OTHER SIDE)

Russell Bonner
429 W High St.
Elkhart, Indiana

CHRISTIAN EXPERIENCE

(Continued from page 9)

be receptive to the Christian experiences which are at hand for us, according to our need and age. To this end, we need to have a rule of life which sets forth the minimum of what we expect to do in the practice of our religion. It will, of course, include among other things regular communion on Sundays and other holy days, whether we are always in the mood or not. Thus we put ourselves in the way of God's blessings. Familiar truths then become ours more

readily. We can make them our own when we are in the habit of regular worship. Then we need to think about what we are doing and saying, and try to realize more of what is genuinely meant. When we have faith, use our heads, and keep our rule of life, we will find that great Christian ideas are translated from the Prayer Book and Bible into our lives. We then know what they are, not because of what someone else says, but because in our own experience we have found them true.

—William Paul Barnds

CHOOSE YOUR COURSES HERE FOR HOWE CONFERENCE

FOR THOSE ATTENDING THIS CONFERENCE FOR THE FIRST TIME:

- | | | |
|----------|--|-------------------|
| 1st Hour | <input type="checkbox"/> RULE OF LIFE | (check all three) |
| 2nd Hour | <input type="checkbox"/> THE SACRAMENTS | |
| 3rd Hour | <input type="checkbox"/> THE BIBLE: A FAMILY HISTORY | |

FOR ALL OTHERS:

- | | | |
|----------|--|-------------|
| | <input type="checkbox"/> THE OLD TESTAMENT: WHO, WHEN, WHERE | |
| 1st Hour | <input type="checkbox"/> THE NEW TESTAMENT: HOW and WHY | (check one) |
| | <input type="checkbox"/> THE LIFE OF OUR LORD | |
| | <input type="checkbox"/> LIVING THE SACRAMENTS | (check one) |
| 2nd Hour | <input type="checkbox"/> HENRY VIII AND THE EPISCOPAL CHURCH | |
| | <input type="checkbox"/> THE PRAYER BOOK AND PRAYER LIFE | |
| | <input type="checkbox"/> ALTAR GUILD (for girls) | (check one) |
| 3rd Hour | <input type="checkbox"/> ACOLYTES AND CEREMONIAL (for boys) | |
| | <input type="checkbox"/> CHRISTIAN SYMBOLISM | |

THE BEACON

OF THE CHURCH IN NORTHERN INDIANA

JUNE 1954



CRAFT WORK WINAMAC JUNIOR CAMP

JULY 18 TO JULY 24, 1954

THE BEACON

of the Episcopal Church in the Diocese of Northern Indiana

Published six times a year in October, December, February, April, June and August
by the Department of Publicity for the Diocese of Northern Indiana

SUBSCRIPTION PRICE, FIFTY CENTS A YEAR

Entered as second class matter October 1, 1951 at the Post Office at Marion, Indiana,
under the Act of March 3, 1879

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All feature stories and pictures should be sent in directly to Father Reid at least six weeks in advance of day of publication.

Parish News Notes should be sent to Father Dexter on or before the 18th day of the month preceding issue.

All other matters, including change of address, new subscribers, etc., should be referred to the Secretary.

Volume IX

JUNE 1954

Number 9

Summer Schedule of Churches

TRINITY, 7th and Market Streets, Logansport—Sunday, 7:30 Holy Communion. 10:00 Holy Communion with Coffee Hour following.

GETHSEMANE, Ninth and Washington Streets, Marion—Family Mass Sundays, 9:30 a.m. Evensong, 6:30 p.m. Confessions, Saturday, 6 to 7 p.m.

ST. THOMAS', 412 N. Center Street, Plymouth—Holy Communion, 7:00 and 9:00 a.m. Confessions, Saturday, 4 to 5 and 7:30 to 8:30 p.m.

TRINITY Berry and Fulton Streets, Ft. Wayne—Sundays, Holy Eucharist 7:30 and 9; Holy Eucharist and Sermon July 4, August 1, and September 5, Morning Prayer and Sermon other Sundays, 11; Holy Eucharist in Chapel Fridays at 7.

ST. PAUL'S, Gas City—During July, August and September 1st. Sundays, 9:30 a.m. Holy Communion, except July 11th, when we go to Wawasee.

ST. PAUL'S, 616 Lincoln Way East, Mishawaka—Sunday Masses (June 20 to September 12) 7:00 a.m. and 10:00 a.m. Weekday Masses: Wednesday, 7; Thursday, 9; Friday, 8. Confessions, Saturday, 5:00 to 5:30 p.m.

ST. JOHNS, Lexington Avenue at 3rd Streets, Elkhart—Sunday Summer Services 7:00 a.m. Holy Eucharist, 8:30 a.m. Holy Eucharist, followed by Breakfast.

NEWS FROM THE PARISHES

St. Paul's, Gas City

The Rev. Gerald H. Lewis, Priest-in-charge of St. Paul's Church, Gas City, reports that the mission has just completed re-siding the church building with attractive light grey shingles. A hanging sanctuary lamp has been installed before the altar, and new sanctuary chairs have been acquired.

St. Paul's, Mishawaka

Mr. Ralph H. Jernegan, a life-long member of St. Paul's Church, Mishawaka, recently afforded the complete rebuilding of St. Paul's high altar, in memory of his parents, Mr. and Mrs. Edward A. Jernegan, and his aunt, Mrs. Harriet L. Van Pelt. The rebuilt altar retains the distinctive characteristics of the original—symbols, pillars, and tabernacle—all in keeping with the "turn-of-the-Century" styling of St. Paul's Church; but it has been lengthened by two feet to bring it into correct proportion with the sanctuary and nave. Construction, which is of the finest oak throughout, was done by Messers Gollatz, and Son, cabinet makers, of Mishawaka. A new dossal curtain, of red silk highlighted with designs in gold thread, has been hung behind the altar. A proper stone for the altar has been procured, which the Bishop will consecrate at his visitation.

Mrs. Duncan J. Campbell prepared a lace superfrontal for the rebuilt altar and fair linens, to hang to the floor, were made by Mary Moore of Davenport, Iowa.

A new addition to the recently re-decorated St. Paul's parish hall is a large refectory crucifix, silver corpus on walnut cross, given by Mr. and Mrs. Kenneth B. Atkinson.

For the third year with their long-

range program of rehabilitation, the Vestry of St. Paul's Church, Mishawaka, has laid a new sidewalk along 168 feet of their property.

Meanwhile, the Woman's Auxiliary of St. Paul's has contracted for the complete re-carpeting of the church.

St. Thomas', Plymouth

The Rev. W. C. R. Sheridan, Rector of St. Thomas Church, Plymouth, writes that, by the time of the publication of this BEACON, the church, choir room, and sacristy of St. Thomas Church will have been painted and the ceiling of the church washed. At a recent re-election of the 1953 alumni officers of Nashotah House Seminary, Father Sheridan was designated Alumni Warden.

St. James, South Bend

Mrs. James Hacker will be in charge of the Daily Vacation Bible School to be held at St. James Church, South Bend, June 12th-18th. Mrs. Bruce Reamer will head the six weeks' summer session of St. James Church School throughout July.

Gethsemane, Marion

The Woman's Auxiliary had a very successful venture during Lent serving lunches in the Parish House every week day. Many new friends were made in addition to the funds we received for the Parish.

Both guilds are studying the book "The Faith of the Church" this year. Father Sheridan of Plymouth was the speaker May 25th talking on the "Historical Aspects of the Faith of the Church."

On the third Saturday of each month during July, August, September, and October the Woman's Auxiliary will sponsor a "Square Dance and Ice Cream Social."

FROM THE EDITOR'S DESK

Just a few days ago we were privileged to receive a copy of the first issue of "The Church Militant"—the new magazine of the Diocese of Indianapolis. We hasten to congratulate our fellow-Churchmen in the southern part of the state on a very excellent publication, and to wish them God-speed. In an article by the Bishop of Indianapolis in this issue of "The Church Militant" great mention was made of the Dairy of one Francis Kilvert, who was a priest of the Church of England some seventy years ago. This article inspired your Editor to read Kilvert's Dairy once more. It is an interesting document, and if your interests are historical, psychological or theological, we believe you owe it to yourself to obtain this book and read it. The name is "Kilvert's Dairy" and it is published by Jonathan Cape of London.

Francis Kilvert is a fascinating character. His most endearing characteristic is a great love of souls and a marked tenderness to his people. Less endearing perhaps, are his obvious prejudices; and the perusal of many of the entires in his dairy make us wonder if he was quite normal. He had, on the whole, a sad life. Born in the year 1840, he was educated at the University of Oxford, and was ordained at the age of 23 years. He spent the first twelve of his ministry as an assistant, and it is with this period of his life that his Dairy is concerned. He had several love affairs—but he finally married in 1879. A month later he died of peritonities.

But pehaps the chiefest reason why the reading of Kilvert's Dairy ought to commend itself to us is that it affords us a very clear picture of the state of the Church seventy years ago; and we ought to give great thanks to

God that His Church is much changed (externally, at least) from the Church which Kilvert loved and knew. .

In this day and age, thanks to the scholarly devotion of our Bishops to the increased scope and standard of learning in our universities and seminaries, and to the zeal of our priests, as well as to the loyalty and conviction of our laity, we are privileged to have a Church wherein the Sacraments are administered with regularity and faithfulness and where everything is done "decently and in due order." This we take very much for granted—we almost think of it as a right.

On Easter Monday, 1872, Francis Kilvert writes". . . old Boughrood Church was a most miserable place. The Choir sat upon the altar and played a drum." Alas, that was no isolated example of carelessness and irreverence—but before we speak too harshly concerning the music we have in Church to-day let us first thank God that our choir does not sit upon the Altar and accompany its vocal efforts upon a drum.

On Sunday July 21 in the same year Kilvert tells us that he took the whole morning and afternoon service, and his father (who was a priest) took part in the Holy Communion. "I was very much annoyed" he writes "at seeing the black bottle put on the table again." In this day we take very much for granted our reverent Credence Tables with their cruets—something which Kilvert did not know.

Early in 1873 we have a most illuminating entry in the Dairy. For the benefit of those who are not too familiar with the England of the last century, let me explain that the squire was the chief—and frequently

the only—property-owner in a community. Hence, if he chose, he could make things very awkward for those who gainsayed him. Kilvert writes: "I got the Squire's consent to the Communion Service being read from the Altar, and Mrs. Ashe (the Squire's wife) backed me up stanchly and proposed that two chairs should be got to stand within the rails. The Squire seemed rather surprised at the idea of a clergyman sitting within the rails during the service and thought he should not 'lounge' in a chair." Surely we ought to give God thanks that His Church is delivered from the tyranny of the local "big-shots" and that now we have the governance of our Bishop and his clergy, and of our Vestries, each in their proper spheres.

Kilvert tells us that one day "after Church I went to see Hannah Whitney and she received the Holy Communion for the first time at the age of fourscore years and ten."

On Friday, March 13, 1874, the Diarist records that "the Archdeacon on a Visitation tour came to a small upland parish in the diocese of Salisbury. He asked the clerk (now-a-days we would favor the term parish-secretary) how often the Holy Communion was administered in the year. The clerk stared. "What did you please to say?" he asked. "The Holy Communion," repeated the Archdeacon. "How often do you have it in the year?" The clerk still stared in open-mouthed bewilderment. At last a supicion of the Archdeacon's meaning began to dawn faintly upon him. "Aw" he blurted out. "Aw, we never do have he. We've got no tackling." Speaking of the Parish of Fordington the diarist records "No man have ever been known to receive the Holy Communion except the parson, the clerk and the sexton. There were sixteen women communicants, and most of them went away when (the Rector) refused to pay them for coming. They had been accustomed

there at some place in the neighbourhood to pass the cup to each other with a nod of the head. At one Church there were two male communicants. When the cup was given to the first he touched his fore-lock and said, "Here's your good-health, Sir." The other said, "Here's the good health of our Lord Jesus Christ." One Sunday there was a christening and no water in the Font. "Water, Sir!" said the clerk in astonishment. "The last parson never used no water. He spit into his hand." As a final quotation, we have an entry made January 3, 1875, which reads "... the Vicar of Chippenham was administering the Holy Communion, when a poor man taking the Chalice into his hand wished the Vicar 'A Happy New Year'."

Thanks to the Catholic Movement in the Church all these things have been done away, but it is well that we should from time to time remind ourselves of them, and give most sincere thanks to God that we are privileged to worship surrounded by beauty, care, reverence and careful following of the age-long traditions of Holy Church.

Did You Know That...

During the 5-year period, 1949 to 1953, 946 clergy of the Church terminated their ministry. During the same period, 1858 men were admitted to the ministry of the Church. This represents a gain of 912 priests. Of the 1858 admitted to the ministry of the Church in the United States, 138 were received from branches of the Church in lands other than our own. Total active Clergy over 5 year period:

1949	—	5729
1950	—	5842
1951	—	6022
1952	—	6220
1953	—	6488

These figures are extracted from the official release dated June 1, 1954 of the Church Pension Fund.

THE CATHOLIC CONGRESS

This issue of the BEACON contains the program of the Catholic Congress to be held in Chicago next August 1st, 2nd and 3rd. These meetings and services take place in the Chicago Stadium, Madison and Wolcott Streets. Heavy acceptances have made the renting of this large arena imperative.

In this particular part of the mid-West of America we are often tempted to think of the Episcopal Church as being numerically a weak body, especially when compared to the Roman, Presbyterian and Methodist bodies. One desirable result of the Catholic Congress will be to show that the Church is weak neither in number nor in spirit, and that the Church is indeed a force of tremendous potential for good in this world.

Often we are told that Churchmanship of the caliber obtaining in our diocese is not representative of the National Church as a whole. The Catholic Congress ought to prove once for all manifest falseness of such statements, and show the essential unity of the Church, not only in this land, but throughout the whole world.

The Catholic Congress is positive demonstration of the truth declared in the Creed: "and I believe one Catholic and Apostolic Church"—and those who attended the Congress will see that statement not as a mere expression of pious opinion, but as a living and a working reality. It is not without significance that the chief speakers before the Congress are from countries other than our own—thus we have the Prime Bishop of the Polish National Church; the Lord Bishop of Oxford, England; the Primate of the Old Catholic Church; the Lord Bishop of London, England; and the Professor of Theology of Trinity College, Toronto, Canada—all of whom will bear witness to the great truth that the Church is One,

Holy, Catholic and Apostolic, and that truth prevails over any racial or other barriers which the world may attempt to impose upon God's Church.

It is not easy for those who live in cities with a population of say 30,000 of whom maybe 100 or 120 are Churchmen to visualize the Church as she really is. The Catholic Congress will provide that vision—not the spectacle of a minority group—but vision of an army splendid with banners.

Perhaps we in the United States allow our-selves to be cast down by statistics—and a feeling of depression is nearly always symptomatic of a loss of faith. We realize that out of a population of 160 million only 2½ million belong to the Church. We have been tempted to think that some sort of mutual understanding between ourselves and the 3½ million Presbyterians would make up much stronger—to say nothing of the 11½ million Methodists. But in all such thinking we forget another great statistic—the 43 million fellow-Churchmen throughout the world—and in this figure we do not include the many millions of fellow-Churchmen in the Polish Church, the Old Catholic Church—nor the many millions of friendly Orthodox Catholic Bishops, Priests and people. That is the vast army with who we say "I believe one Catholic and Apostolic Church" and we all mean the same thing by our statement.

Denominational Christianity, which seems so strong, is not strong at all. The tide of time has done much to wash away those things which formerly separated the denominations until many of them are different in name only. Indeed we can see much that should encourage us. The thoughtful observer can see in the denominations a return to the tradi-

tional practices of the Church in their adoption of altars and liturgical customs. That same tide which has washed away denominational differences is washing away much that has obscured the true nature and mission of the Episcopal Church—and more and more she is emerging in her true beauty—the beauty of the Bride of Christ, which she is.

Even Roman Catholicism, which accounts for 15% of our American population, is learning from the Church. In their "Liturgical Movement" they are trying to introduce the use of the English language into the text of their Latin Mass. And so we can see that the Church, while a minority group, is called to leadership in the religious life of this world. Roman Churchmen and Protestant Churchmen alike copy our liturgy and traditions. European Churches are in complete union with us. Our relationships with the great Orthodox

Catholic Churches are cordial and godly. Perhaps we shall do well to hearken to the Prophet Micah (v, 2) "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel," and from the Prophet learn the saving lesson that God often entrusts the doing of His Will not to powerful majority group, but to the faithful few who do His Will in His way. We can also learn a further lesson from the Ancient Scriptures—that we endeavor ourselves not to be like Esau—who sold his birthright for a mess of pottage.

May we express the hope that no parish in our diocese will go unre-presented at the Catholic Congress; and that many of our readers will feel constrained to adorn the Bride of Christ by their presence at and their prayers for the Church's Catholic Congress.

A LITTLE KNOWN DIOCESAN MISSION!

The Mission to Episcopal Cadets at the world-famous Culver Military Academy, Culver, Indiana was the special labor of the late Col. Isaac L. Kitts. Father Kitts, as many of the Diocesan Family remember was the unique combination of internationally famed former cavalry officer (twice a member of the U.S. Army Olympic Team!), and a Priest of the Church. At Father Kitts' death in Holy Week a year ago, Bishop Mallett gave the care of the "Academy Mission" to the Rector of St. Thomas' Parish, Plymouth, Father Sheridan. C.M.A. and St. Thomas' are 15 miles apart—from altar to altar. This past school year (out of a Cadet Corps of 750) there were 132 Episcopal students. They came from 37 dioceses: some were from our neighboring Diocese of Indianapolis and one Episcopal cadet's home parish was the Pro-Cathedral of the Holy Trinity, Paris,

France.

"The Mission to Episcopal Cadets at the Culver Military Academy" has as its function the spiritual care of Church boys, while they are away from their home parishes. The Holy Eucharist is celebrated at 9:30 a.m. every other Sunday during the school year (between the 8 and 11 a.m. Masses at St. Thomas', Plymouth). And every other Friday evening there are instructions for our cadets—followed by a "bull session" and refreshments. A tremendous supply of acolytes is available for all the Church's services! Opportunity is provided for pastoral counseling, and for the other sacraments. Once a year Father Sheridan is asked to preach to the entire Corps of Cadets in the magnificent new War Memorial Chapel.

Incidentally, C.M.A. is an ancient and honorable athletic rival to our own Diocesan Howe Military School!

REGISTER FOR THE CATHOLIC CONGRESS

The Executive Director of the American Church Union, Canon Albert J. duBois in a recent letter to your Editor urges all Churchmen to register for the Catholic Congress. Fr. duBois writes "Our great problem at the present is the securing of advance registrations for the Congress. I am under the necessity of paying for such great items as the rental of the Stadium well in advance. I have no way of financing these great expenses apart from the one dollar registration fees. It will be natural for those in the area adjacent to Chicago to procrastinate in the matter of registering and I would therefore, be grateful for any help you could give through "The Beacon" in urging the people in Northern Indiana to register. I will be under the necessity of making heavy payments by the 30th of June and I am suggesting that there be a widespread effort on the Sunday after Trinity, June 20th, to secure a maximum number of registrations in as many congregations as possible.

Posters will be mailed to all clergy who are members of the Church Union and to all priests in your Diocese during the first week in June.

We are urging all Churchmen to register for the Congress, whether they can be physically present or not. We are reminding them of the fact that their registration not only will help finance the mighty Witness but will, in terms of numbers, be a vote in terms of supporting the effort and will be a measure of participation. I should think that in the area of the Diocese of Northern Indiana there would be the possibility of arrangements for group transportation from a number of congregations. We have been thrilled by word of arrangements already completed for special railway cars and for chartered buses from points as far distant as East and West coasts, and I should think that arrangements of this nature would be especially in order for many of the parishes in Indiana. Perhaps you can give a boost to the idea."

Of course, THE BEACON is very happy to give what boost we can to the idea. In this issue you will find a registration blank—and we urge you to use it as token of your belief in One, Holy, Catholic and Apostolic Church.



1954 Chicago Anglo-Catholic Congress

A great act of witness; Significant papers, sermons and addresses on "The Meaning of Reunion" by Anglican leaders; SOLEMN EVENING, Sunday, August 1, 7:30 p.m.; SOLEMN CONGRESS MASS, Tuesday, August 3rd, 11:30 a.m.

The first opportunity to be host to a world-wide Eucharistic Congress. PLAN NOW TO ATTEND. REGISTER IN ANY CASE TO RECORD YOUR WITNESS AND PARTICIPATION. Send in your application today!

REGISTRATION APPLICATION—1954 CATHOLIC CONGRESS

Mail To American Church Union Congress Committee, 347 Madison Ave., New York 17, N. Y.

Name _____

Address _____

City _____ Zone _____ State _____

REGISTRATION FEE \$1.00. Fees will be used to help defray Congress Expense. Additional gifts to the Catholic Congress Fund will be needed and appreciated.

Attractive Catholic Congress Lapel Pins are available at 50c each. Check here if desired and add amount to registration remittance_____.

1954 CATHOLIC CONGRESS

CHICAGO, ILLINOIS, AUGUST 1, 2 AND 3

SUNDAY, AUGUST 1, 7:30 P.M.

SOLEMN EVENSONG IN THE PRESENCE OF THE BISHOP OF CHICAGO.

ADDRESS OF WELCOME: The Right Reverend Gerald Francis Burrill, Bishop of Chicago, President of the Congress.

GREETINGS FROM THE POLISH NATIONAL CATHOLIC CHURCH: The Most Reverend Leon Grochowski, Prime Bishop.

ADDRESS: "THE MEANING OF REUNION," The Right Reverend Kenneth Kirk, Bishop of Oxford.

CLOSING PRAYERS AND BLESSING: The Most Reverend Andreas Rinkel, Archbishop of Utrecht, Primate of the Old Catholic Church.

MONDAY, AUGUST 2

Early Morning: Special Confraternity and Group Masses.

10:30 A.M.—MORNING CONGRESS SESSION. Presiding and giving an address of welcome: Mr. Spencer Ervin, President of the American Church Union.

PAPER: "REUNION: THE HOLY SCRIPTURES."

ADDRESS: "REUNION AND THE OLD CATHOLIC CHURCHES," The Archbishop of Utrecht.

Noon Prayers.

ADDRESS: "THE WITNESS OF THE CHURCH UNION," The Reverend Harold Riley, General Secretary of the Church Union, London.

2:30 P.M.—AFTERNOON CONGRESS SESSION.

PAPER: "REUNION: THE CREEDS."

ADDRESS: "THE MEANING OF ANGLICANISM," The Bishop of London, The Right Reverend and Right Honorable J. C. W. Wand.

PAPER: "REUNION: THE SACRAMENTS," The Rev. Eugene Fairweather, Professor of Theology, Trinity College, Toronto, Canada.

8 P.M.—EVENING CONGRESS SESSION.

PAPER: "REUNION: THE APOSTOLIC MINISTRY."

ADDRESS: "THE CHURCH UNION IN THE AMERICAN CHURCH," The Reverend Canon Albert J. deBois, Executive Director, the ACU.

MISSIONARY WITNESS: Bringing before the assembly Missionary Bishops from around the world who will be in attendance at the Congress.

COMPLINE.

TUESDAY, AUGUST 3, 11:30 A.M.

SOLEMN HIGH MASS OF THE CONGRESS. Celebrant: The Right Reverend James Pernet DeWolfe, Bishop of Long Island. Preacher: The Right Reverend, the Bishop of Chicago. "Reunion: The Everlasting Gospel."

Participating in the Solemn Procession will be Archbishops, Bishops, priests, laymen and members of Religious Orders from throughout the world.

Hotel Reservations for the Congress

Members of the Greater Chicago Hotel Association are co-operating with the Congress Committee. If you want an hotel reservation write directly to The Greater Chicago Hotel Association, 105 West Madison St., Chicago 2, Ill. Indicate the type of room required, time of arrival, length of stay, hotel of preference and a second choice.

1954 DIOCESAN JUNIOR CAMP

FOR YOUNG PEOPLE 9 TO 13 YEARS

TIPPECANOE STATE PARK, WINAMAC, INDIANA

BEGINNING SUNDAY, JULY 18, AT 4:00 P.M.

ENDING SATURDAY, JULY 24, AT 10:00 A.M.

CAMP STAFF

Director: The Rev. Horace L. Varian, Jr.

Staff: The Rev. W. Sumner Ferguson, The Rev. Hugh Barnes, The Rev. W. Jay Handsbury, Mr. Woodrow W. White, Mr. James Biggers, Mr. Bruce Davy, Miss Julia Lesnick, Miss Alice Freiburger, Mrs. A. P. Kachel, Mrs. Jack Ream, Mrs. Arthur Mikesell, Miss Donna Lee Gorham.

The Northern Indiana Camping Association furnishes the following staff: A Registered Nurse, Qualified Lifeguards, Mess Hall Personnel.

COST AND INSURANCE

Total Fee—\$15.00

Total fee (\$15.00) includes:

Health and Accident Insurance—Handwork Materials—Food for Cook-outs
Spending money for each child should be limited to \$3.00.

WHAT TO BRING

Clothing suitable to camp life, Towels, Soap, Washcloths, 2 Sheets, Pillow, Pillowcase, 2 Warm Blankets, Sweater, Flashlight, Musical Instrument. Bible, Book of Common Prayer.

LOCATION

Tippecanoe State Park is located on U.S. Route 35, 6 miles North of Winamac and 11 miles South of Knox, Indiana. Mailing address:—Diocesan Junior Camp, Tippecanoe State Park, Winamac, Indiana.

WHAT WE DO

6:15	Arise!	1:30	Rest period
6:40	The Holy Eucharist	2:30	Handicraft
7:30	Breakfast	3:30	Recreation
8:45	Cabin Inspection	4:30	Church Music and group singing
9:00	Class Period	5:30	Dinner
10:30	Swimming (in concrete pool)	6:30	Games and recreation
12:00	Free time	8:00	Evening Prayer
12:30	Lunch	9:00	Lights out!

SPECIAL EVENTS

MOVIES — COOK-OUT — HIKES — STUNT NIGHT

LARGEST MITE BOX OFFERING EVER!

The 1954 Children's Lenten Mite Box Offering was \$4808.32—the largest one ever made by our Church School children. On a "per child" basis it is far and away the largest offering, also, of any Diocese in the American Episcopal Church!

At the annual Diocesan Children's Service, held this year at Trinity Parish, Ft. Wayne, on Sunday May 23rd, it was announced that St. John's Parish, Elkhart, had made an offering of the almost unbelievable sum of approximately \$1233. St. Mark's Parish, Howe, received the Bishop's Banner for the highest *per capita* offering. Our newest Mission, the Church of the Holy Family, Angola, made its first offering this year—as did the Episcopal Cadets at Culver.

The Rev. George W. DeGraff, Assistant Priest of Trinity Parish, Ft. Wayne, has been the outstanding Chairman of the Lenten Mite Box Offering Programme for the last two years. The Diocese of Northern Indiana is very grateful to him; as well as to Miss Mary Frances Bemont (the Diocesan Advisor in Religious Education, who is supported by the U.T.O. Fund); and the hundreds of faithful and enthusiastic parish priests, church school teachers, parents and children. Northern Indiana, one of the smaller dioceses in the Episcopal Church in the United States, again has shown that it is spirit and loyalty—not simply "size"—which accomplishes loving work for our Lord Jesus Christ.

(Please detach and mail to Miss Bemont immediately)

WINAMAC JUNIOR CAMP 1954 REGISTRATION BLANK (please print)

Miss Mary Frances Bemont, Registrar
319 South Spring Street
Mishawaka, Indiana

I am enclosing three dollars (\$3.00) registration fee for the Diocesan Junior Camp, age 9 thru 13. The balance of \$12.00 is to be paid upon my arrival. I am in good physical health.

Name Sex

Address City

Signature of parent or guardian

Parish City

Grade in school (next year) Age

Have you attended Diocesan Junior Camp before (yes or no)

If yes, for how many years?

Priest's signature of approval

Make Checks payable to Diocesan Junior Camp

Russell Benner
429 W. High St.
Elkhart, Indiana

Summer Resolution

We are used to making Lenten Resolutions as a normal part of the practice of our religion. It is a good idea also to make some special summer resolution so far as our religion is concerned. We make summer plans for trips, gardening, sports, and reading. We should do as much spiritually. It goes without saying, of course, that we will be in Church on Sundays and other Holy Days in the summer the same as at other feasts.

As a summer reading project, I suggest that you read and study carefully the Psalms. They contain many references to the natural world. They run the gamut of human emotions about God and life. They minister to and express our feelings and worship at so many points. Of course, there are many Church people who read daily Morning and Evening Prayer everyday and thus in the course of each month read all the Psalms, but every once in a while I meet a person who, sad to say, has never read the entire Psalter through. It is a treasure-trove of spiritual insight, and no matter how great or how scant your knowledge of it may be, you will find the study of the entire Psalter a rewarding summer project. Try it and see. A helpful book is "How to Read and Enjoy the Psalms" by Maurice Clarke (Wilcox and Follett, 1225 S. Wabash, Chicago 5, Illinois, Publishers).

—William Paul Barnds

REPORT OF UNITED THANK OFFERING SPRING INGATHERING—1954

Angola, Mission	\$ 10.00
Bristol, St. John's	23.50
East Chicago, Good Shepherd	37.07
Elkhart, St. John's	431.43
Fort Wayne, Trinity	246.74
Gary, Christ Church	77.60
Gary, St. Augustine's	81.24
Gas City, St. Paul's	19.01
Goshen, St. James	70.39
Hammond, St. Paul's	122.50
Hobart, St. Stephens's	16.00
Howe, St. Mark's	48.25
Huntington, Christ the King	48.38
Kokomo, St. Andrew's	138.34
LaPorte, St. Paul's	182.91
Logansport, Trinity,	44.69
Marion, Gethsemane	37.50
Michigan City, Trinity	212.81
Mishawaka, St. Paul's	68.81
Peru, Trinity	28.55
Plymouth, St. Thomas	18.31
South Bend, St. James	212.00
South Bend, Holy Trinity	14.53
Valparaiso, St. Andrew's	53.62
Warsaw, St. Anne's	21.12
Offering at annual meeting	49.37
Total Offering	\$2,314.67

The Fall Ingathering will be September 29, 1954, on St. Michael and All Angels Day. Begin now to plan ways of teaching more women in your parish to use the Blue Box.

Huntington has 100% participation.

What is your percentage.

RUTH HAYNES COOPER
Diocesan Custodian

THE BEACON

OF THE CHURCH IN NORTHERN INDIANA

AUGUST 1954

Lenten Mite Box Offering

Parish	No. of Boxes	Total Amount
Holy Family, Angola	8	\$ 7.83
St. John, Bristol	12	45.00
Good Shepherd, East Chicago	41	180.07
St. John, Elkhart	190	1233.77
Trinity, Fort Wayne	325	342.05
Christ Church, Gary	125	140.00
St. Augustine, Gary	34	57.85
St. Paul, Gas City	17	17.45
St. James, Goshen	21	30.24
St. Paul, Hammond	126	352.76
St. Stephen, Hobart	46	64.20
St. Mark, Howe	17	122.34
St. James, Howe	50	174.05
Christ the King, Huntington	24	79.36
St. Andrew, Kokomo	91	108.64
St. Paul, LaPorte	44	137.50
Trinity, Logansport	42	69.38
Gethsemane, Marion	32	77.50
Trinity, Michigan City	100	104.28
St. Paul, Mishawaka	54	136.38
Trinity, Peru	25	100.81
St. Thomas, Plymouth	28	164.01
Holy Trinity, South Bend	59	191.75
St. James, South Bend	182	627.54
St. Andrew, Valparaiso	28	81.55
St. Anne, Warsaw	15	49.17
Culver Military School	50	112.84
Totals	1686	\$4808.32

The average per-capita offering is \$2.77½.

Previous Offerings were:

1952	\$3653.71
1953	\$4267.05

THE BEACON

of the Episcopal Church in the Diocese of Northern Indiana

Published six times a year in October, December, February, April, June and August
by the Department of Publicity for the Diocese of Northern Indiana

SUBSCRIPTION PRICE, FIFTY CENTS A YEAR

Entered as second class matter October 1, 1951 at the Post Office at Marion, Indiana,
under the Act of March 3, 1879

Editor: The Rev. David A. Reid,

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1304 South Washington Street, Marion, Indiana
Telephone Marion 2305

All feature stories and pictures should be sent in directly to Father Reid at least six weeks in advance of day of publication.

Parish News Notes should be sent to Father Dexter on or before the 18th day of the month preceding issue.

All other matters, including change of address, new subscribers, etc., should be referred to the Secretary.

Volume IX

AUGUST 1954

Number 10

What Is A Parish?

A parish involves the mutual co-operation of clergy and laity. It is the clergy and laity working together for the glory of God and the furtherance of His work. The clergy are properly expected to provide leadership and they have certain undoubted prerogatives. The lay people, on the other hand, have their part to play in the life of the church and also certain rights which are theirs. It takes the working together of the two to make a parish. The healthy life of the parish depends not upon the clergy alone nor the laity alone but upon both.

It is important to develop leadership among lay people in order that

the Church may go forward and grow. It is necessary that there be people who can organize and carry through plans. Financial wisdom and acumen are important. It is vital to develop a group of Christians who can teach in Church Schools, work with young people, conduct discussions at guild meetings and similar places. It is well to have people who will pray persistently for the advancement of the Church. There are other types of work and leadership which are also needed.

Are you as a layman or laywoman taking an active part in the worship and work of the parish? If so, fine. If not, won't you volunteer.

—William Paul Barnds

FROM THE EDITOR'S DESK

MY RULE OF LIFE

More than once we have been asked about a rule of life. Often enough the question has been triggered by a further question as to whether or not a rule of life is really necessary. Well, is it?

Perhaps we shall begin to get the correct answer to that question merely by using the powers of observation with which God has endowed each one of us. Like the Psalmist, let us "consider thy heavens, even the work of thy fingers: the moon and the stars which thou hast ordained." In the orderliness of the heavenly host (for they all move with mathematical precision) surely we catch a glimpse of the orderliness of God, from Whom they took their being, and Who laid down those laws which govern their movements. If, therefore, our lives are to be divine, it follows that there must be in them that element of orderliness which we find in the Divinity Himself—and what is orderliness if not the conformity to a rule?

We may, if we choose, observe the orderly seasons of the year wherein spring, summer, fall and winter follow each other in due gradation, in obedience to the Divine plan of things; and from this observation add yet another argument in favour of living by rule.

Carrying the argument right to our own door-step, we may consider our own personal living. Do we not follow the rule of so much sleep, so much work, so much recreation, and three regular meals a day? By our very nature we seem to be not exempted from the Divine plan of orderliness.

A great Saint of the Church once wrote "He who lives by rule, lives with God." For the reading of our good friends at St. Gregory's Priory, Three Rivers, we quote the original "Qui regulo vivit, Deo vivit." At the same time we would urge upon those who feel unconvinced about the necessity for a Rule of Life that it might be a good idea to pay a visit to the good monks (who know all about Rules of Life, for they live happily and profitably under a Rule) and find out the secret of living by rule.

Now, what is a rule of life? The mathematical rules which govern the movements of the heavenly host, what are they save the means by which that host does the Will of God? A Churchman's rule of life—what is it save the means by which he endeavours to do the Will of God? The rules which govern daily living—the rules of getting-up and going to bed, the rules about breakfast, lunch and dinner, the rules about going to and returning from work—what are they save the means of assuring our bodily well-being?

So with our spiritual Rule of Life—what is it save a most certain means of conforming us to the Will of God and also of assuring our spiritual well-being?

If we consider that a Rule of Life is not necessary for our own spiritual life, then we are tacitly admitting that our soul is so worthless that it simply is not worth while making a rule for! At all events we are, in effect, saying that the claims of God are secondary to other claims made upon us. If further ground of objection be lacking, and we say that we do not think that God wants us to make rules or to live by rules, we

shall do well to remind ourselves that His Son our Lord lived according to the strict Law of Moses, and Himself said "It becometh us to fulfill all righteousness."

Christianity is not just a matter of personal conviction. Faith, of course, is essential to salvation—but faith without works—without some real expression of its existence—is dead. Similarly, good works, without faith and charity, have no profit in them. It is here that the oft repeated argument "I can live a good life without going to Church" falls flat on its face. So our rule of life must deal with not only what we believe but also with what we do, and it must be the means of interpreting our faith into terms of action, and our action into terms of our love to God and His love to us. Above all, any rule must be directed to making God all in all, especially in our own life.

We can find for ourselves a very adequate Rule of Life by a not too diligent search of the Prayer Book. On page 291 of that book we can read that our bounden duty as members of the Church is to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the extension of his kingdom.

On page 50 (printed "1" in Roman numerals) of the prefatory part of the same book, we find a Table of Feasts *to be observed*. A Table of Fasts and other Days of Fasting on which the Church requires . . . a Measure of Abstinence.

On page 3 we find DAILY Morning Prayer and on page 21 there is DAILY Evening Prayer. On pages following 586 are to be found Forms of Prayer TO BE USED in Families. On the last line of page 87 and on the first eight lines of page 88 are the requirements for spiritual sickness and the examination of conscience.

So we can summarize the Prayer Book Rule of Life quite simply as:

1 Daily Prayers, Morning and Evening.

2 Attendance at the Eucharist every Sunday.

3 Attendance at the Eucharist every great Holy Day.

4 Fasting on Fridays and Ember Days, and in Lent.

5 Making my Confession when necessary.

6 Giving to the work of the Church.

7 Live according to the Rule of Christ.

Christ once said "Take my yoke upon you." And that is what a Rule of Life is—being yoked to Christ and with Christ.

For Home-Movie Enthusiasts

We learn that the Monks at Three Rivers have received the gift of an 8mm movie camera. Those of you who own movie cameras (your editor doesn't, but he does have a Sears Roebuck catalog—hence his knowledge of the subject) will know that film costs \$4.59 for 25 feet. We may rest assured that the good monks will put the film to good use (they put everything else to good use, so why not film?). How's about YOU sending them a film? We suggest that next time you buy yourself a film—buy two. Load one into your camera, and send the other to:—

St. Gregory's Priory,
R.F.D. 1, Box 72

Three Rivers, Michigan

You will also feel indebted to the monks for a tip which really economizes on film. They forget to wind the motor on the camera! You try it sometime—and send the monks the film you save.

O Lord God of hosts: blessed is the man that putteth his trust in thee.

What Became of The Holy Apostles?

According to legend, this is what happened to each of the Twelve:

Blessed John the Evangelist died of extreme old age at Ephesus. He was the only one of the Apostles to die of natural causes.

Judas Iscariot, after betraying our Blessed Lord, went and hanged himself.

St. Peter was crucified (head downwards, at his own request, for he did not feel worthy to die as our Lord had died) during the Neronian persecution at Rome.

St. Andrew was also crucified, but on a cross shaped like an X, in Achaia.

St. James, who was Bishop of Jerusalem, was thrown from a pinnacle of the Temple and then clubbed to death.

St. Bartholomew was flayed alive in Armenia.

The other St. James, the elder son of Zebedee, was beheaded in Jerusalem.

Blessed Thomas, who doubted the Lord's Resurrection, was run through with a lance in the East Indies.

St. Phillip was hanged at Neropolis in Asia Minor.

St. Matthew, the Evangelist, was slain by the sword in Abyssinia.

Thaddeus was put to death with arrows.

Simon was crucified in Persia.

We acknowledge our gratitude to "The Episcopal Church Day" for this information.

A MORNING PRAYER FOR A LITTLE CHILD

O God, make me glad all the day long, and when the night cometh let me fall asleep thinking of Thy goodness and Thy love, for Jesus' sake. Amen. (Charles Lewis Slattery)

TOO BUSY....

"Church? Too busy.
Like to come. Can't.
Too many things to do. Sorry!"

"What things?"

"Oh, golf, parties, company.
Garden.
Odds and ends at home.
On Sunday I get caught up."

"Don't you believe in the Church?"

"Oh, yes! I've been confirmed.
I always go on Easter."

"And on Sundays other than Easter?"

"Mostly too busy.
Work during week, you know.
Out late Saturday night.
Only time to rest on Sunday morning."

"Do you think God will accept your reasons?
You know, He said—'Thou shalt have none other gods but Me' and
'Remember that thou keep holy the Sabbath day.'
Do you think God will accept your reasons?"

"God! Well, I don't know.....
I wasn't thinking of Him."

—William Paul Barnds

NOTICE

The Bishop announces that the Reverend William Paul Barnds, 117 North Lafayette Blvd., South Bend, Indiana is the newly appointed Chairman of the Department of Promotion of this Diocese.

For the future all questions and other matters concerning the Department of Promotion should be addressed to Father Barnds at the above address.

INFALLIBILITY

A series of recent pronouncements in the secular as well as the ecclesiastical press have set us to thinking about what we, as Churchpeople, mean by the term infallibility. We know that the Romans have their doctrine of the infallibility of the Pope—we know also that the fundamentalist demoninations (if not all the denominations to a greater or lesser extent) have a doctrine of the infallibility of the Holy Scriptures—but how about ourselves?

This train of thought was touched off by a recent pronouncement in the form of a Pastoral Letter by His Eminence Samuel Cardinal Stritch, the Archbishop of the Roman Diocese of Chicago. The gist of this Pastoral Letter appears to be that Roman Catholics should not participate, even as observers, in the Assembly of the World Council of Churches, at Evanston, August 15th to 31st. To quote from the salient parts of the letter: "There are men outside the Church professing the Christian name, who deplore the divisions which exist among them. They talk about setting up and establishing a Christian unity. . . . They gather in international organizations; they hold congresses, conventions and assemblies The Catholic Church does not enter into any organization in which the delegates of many sects sit down in council or conference as equals to discuss the nature of the Church of Christ or the nature of her unity . . . or to formulate a program of Christian action. She does not allow her children to engage in activity . . . based on the false assumption that Roman Catholics, too, are still searching for the truth of Christ."

Reaction to this Pastoral Letter was immediate. The LIVING CHURCH stated that it was "unfortunate that the Roman Catholic hierarchy of the U.S. is so exceedingly

gingerly about contacts with their fellow Christians." We must admit a dislike for that word "unfortunate." One may be unfortunate at the gaming tables or at race track (which is one sense of the word), or one may have the misfortune to spill one's soup down one's shirt-front (which is another sense of the word) but when we come to relationships within the Church or among those who profess the name of Christian, then nothing could be more unfortunate than to describe as unfortunate a state of affairs very obviously contrary to the Will of God. Things contrary to the Will of God are sin—not misfortune. Sin is never the result of misfortune—it is always the result of disobedience.

Much more to the point was the reaction of the CHRISTIAN CENTURY which noted "the fact that there is a great gulf fixed between the papal church and all other churches. And the world will be told that this gulf yawns wide and deep because of the infallible teaching of the Roman communion." Logicians will here recognize the use of the *Argumentum tu quoque*, or the mind which says "If you want no part of us, then we want no part of you—so nuts to you in any case!"

This seems to be a very far cry from the High Priestly prayer of our Blessed Lord who prayed that His Church might be one in Him. It is a very far cry from that prayer; and it is most certainly not an occasion for the hair-pulling which the CHRISTIAN CENTURY seems to advocate, nor does the LIVING CHURCH'S label of unfortunate do justice to the case. Rather is it an occasion for much beating of breasts and saying "Lord, I am not worthy."

It is not an easy task to come to an unbiassed view of what are termed "our unhappy divisions." The sad

truth is that Romans cannot and do not want to agree with Protestants, and Protestants cannot and do not want to agree with Romans. Both, however, can and do disagree with Episcopalians. (Can we lay claim here to discovering a new and untried foundation for possible unity?)

Now, of the three, one must be right. The question is which? It might be profitable to try to answer that question, remembering always that it is not our thinking which decides the rights or wrongs of a matter but rather it is God's guidance and our obedience to that guidance which leads us to right decisions.

The doctrine of Infallibility is unpopular in Protestant circles, and is possibly regarded with a certain amount of suspicion in Church circles. In Roman circles it is, of course, accepted. Now while the Roman doctrine of infallibility was only promulgated in 1870, the idea of infallibility is as old as time. It is an echo of the thunder of Sinai "I, the Lord the God, am Holy—Thou shalt have no other Gods but Me," a thunder which reverberated at the Baptism of the Lord Christ when God spake yet again: "This is my beloved Son, in Whom I am well pleased." We hear it once again in quieter tones when the Lord spoke to one of His Apostles: "Hast thou been so long time with me, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. How sayest thou then, Shew us the Father?" From the Mount of the Ascension it sounds like a trumpet tone: "Lo, I am with you always." It is this last promise which welds fallible men into an infallible Church.

At first sight, that may seem a very bold statement—but is it? Does not St. Paul do well to ask "If God be for us, who can be against us?" or again "Who shall separate us from the love of Christ?" It is surely obvious that the Blessed Apostle was a-

ware of a Power that would not—could not—fill the Church.

In this Doctrine of Infallibility we have universal agreement on one point and that is that God cannot err—He is, in fact, infallible. We may now take a second and very important step in our argument, and proceed to say that God entrusts the keeping and teaching of His infallible Truth to His Church, because God acts in and through His Church. Why else would God found the Church, if He did not intend to use it? In the Book of the Revelation we read of the Church being the "Bride, the Lamb's wife." Marriage implies a fusion and a sharing. So, while our Blessed Lord takes upon Him and shares (in a sense) in the sins of His Church on earth; so His Church shares with Him in His Divinity—and His infallibility. So here we find the Catholic (not necessarily the *Roman*) Doctrine of Infallibility.

The Roman doctrine of infallibility is a continuation of the Catholic Doctrine for, while it asserts that God entrusted the keeping and teaching of His infallible will to the Church (an assertion which is supported by the Creeds) they argue that such a prerogative left indiscriminately with the Church as a whole can have little practical benefit when decisions affecting the purity of the Faith have to be made, for then a supreme and infallible authority must be exercised.

It is neither our wish nor our province to prove our Roman brethren in the wrong. It is, however, our commission to set forth the Faith of the Church as it has been delivered to us.

We can agree with much of what Cardinal Stritch has written. We must admire his zeal and uncompromising attitude. We must salute his sincerity. At the same time we must point out certain historical misapprehensions in his Pastoral Letter. We cannot agree with his statement that the Church

Catholic does not or has never sat in council with those who disagree with her doctrines. We can point to the four great Ecumenical Councils of the Church, held in the years 325, 381, 431 and 451, and to which we owe our present Nicene Creed (among other things) and at which the Church sat down with heretics, and formulated Her Faith. At the same time, we might point out that these Councils did their work without benefit of our recourse to the papacy. Thus we can see that present day Roman exclusiveness as well as Papal Infallibility were unknown to the Early Church. Our Creeds were formulated through a willingness and a readiness to meet with those who disagreed with the Church, our Creeds were promulgated and accepted without the pronouncement of an infallible Pope. They were rather accepted on the pronouncement of the Holy spirit in an Infallible Church.

The Protestant reaction of the CHRISTIAN CENTURY points to a "great gulf fixed between the papal Church and other churches." That is true. But at least in humility and charity let us admit that not only the Romans but also the Protestants and the Episcopalians have had their share in the digging and the fixing of that gulf. We can only deplore any threat to "tell the world." There is no need for resort to clichés about washing dirty linen in public; but rather a reminder might be in order that on the first occasion when the bruised Body of Christ was presented to the world, the Crucifixion followed quite inevitably.

Most Protestants, in all sincerity, deny the Infallibility of the Church, and lay great store by the infallibility of Holy Scripture. Here again is a matter not for argument and bias, but for reverent and painstaking thought. No-body denies the Divine Inspiration of Holy Scripture. But we must remember that Holy Scrip-

ture, and, in particular, the New Testament, was written by the Church, in the Church and for the Church. *If the Church be fallible, we have no guarantee that the Scriptures are infallible.* Men do not gather grapes of thorns nor figs of thistles. Only a Holy Church could produce an Holy Scripture. The Bible is a priceless part of the Church's heritage. But once we take the Bible and consider it apart from the Church it loses its meaning. To put it quite bluntly, a cook book will tell us all about cooking. But we do need a kitchen and ingredients if we are going to eat. So it is with the Holy Scripture and the Church.

This world is looking for something that will not fail it or let it down. In fact, the world is demanding a doctrine of infallibility. How shall this demand be answered and met? Shall we say with the denominations that the Divine Word (which we all agree to be infallible) is contained in Holy Scripture and is to be apprehended by the faith of the individual believer? We cannot find infallibility here, at least not until every believer is endowed with infallible personal faith. This it would be that the infallibility of the Church would spring from men and not from God, and the Church would depend for its effectiveness more upon men than on God. Perhaps one of the greatest evils from which this world suffers is a surfeit of individualism. The same may be said of the Church. St. Paul said "We, being many, are one body." We have no difficulty in being many. Our difficulty lies in the merging of ourselves in one with Christ. We have too much of individual faiths—and too little of the common Faith.

Nor do we feel the answer to lie in the course which the Cardinal Archbishop of Chicago urges upon his people. The task of the Church is not to hold herself aloof, but to seek

the consummation of Christ's prayer "that they all might be one."

We submit to your prayerful consideration the concept and the vision of the Infallible Church. In the Creeds we say we "believe in one Catholic and Apostolic Church." We do not say merely that we believe that there is such an organization—we state that we believe *in* it. In the self-same Creed we say we *believe* in God. We therefore express our attitude to God and our attitude to the Church in exactly the same terms.

Often are we tempted to allow our vision of the Infallible Church to be obscured by our own fallibilities, but if we will but consider a moment we will see that the Church has produced her infallible Scriptures, her infallible episcopate, her infallible sacraments. God's Bishops do not often refer to their infallibility—but *they are infallible*. When you knelt before the Bishop at your Confirmation and Hands were placed on your head you quite infallibly received the gift of the Holy Ghost. Every priest who was ever ordained is really and truly a priest—quite infallibly. Every Eucharist which ever was or ever will be offered is quite infallibly the Offering of the Sacrifice of Calvary at which Christ is present as Priest, Mediator and Victim. And we can say all these things (and many others) without fear—not because it is your conviction or my conviction that such is the case, but exactly and precisely and only because *God willed it to be so!*

Our task is not to condemn as unfortunate the divisions amongst those who profess belief in the Lord Christ. This seeking for unity may well be a God-given thing. It is not for us to pour scorn on one party or on another. It is our part to seek that there shall be "One Fold under One Shepherd," but it is not our task to tell the Shepherd where to drive the stakes for His Fold, or to decide who

shall be admitted, or who excluded, but rather must we bring men to Him Who described Himself as the "Door of the Sheep."

The great Councils of the Church which we have mentioned were not immediately successful in their declared purposes. We do not dare to hope that our present day councils will be blessed by any immediate tangible results. But this we do know—that when men seek the Church they find Christ—when they seek Christ they find His Church eventually. With what fervour should we pray as our Saviour Christ hath commanded and taught us... "Thy Kingdom Come, Thy Will be done one earth as it is in Heaven." With what zeal ought we labor at that prayer.

Learning from Trouble

On superficial first thought trouble seems to be a bad thing, and to be avoided. On reflective second thought we can sometimes see how it is helpful and God is to be thanked for it. In Psalm we read "It was good for me to be in trouble that I might learn thy statutes."

Trouble is often a school in which we learn God's laws. A troublesome experience may bring us face to face with ourselves, and make us see that we have not been living as we should live, or that our sense of values is confused. If, learning from the trouble has led us to make a resolution and really keep it, the trouble has led us closer to God. Do you learn from trouble? Can you say with the Psalmist "It was good for me to be in trouble that I might learn thy statutes?"

—William Paul Barnds

Blessed are they that dwell in thy house: they will be alway praising thee.

CHRISTIAN UNITY

In these days we read and we hear quite a great deal about Christian unity. Sadly enough, it is comparatively rarely that we come across anything that is *really* worth reading or hearing.

Recently we were privileged to read an excellent article on this subject in *BENEDICTE*, the Magazine of the Benedictine Monks at St. Gregory's Priory, Three Rivers, Michigan. The author of this outstanding article is Dom Maurus Benson, O.S.B. We could wish that space would permit us to quote this article in full, but we are content merely to quote from it—without the reverend author's permission, but, we hope, with his approval and, more importantly, his blessing.

First of all, a very wonderful definition of disunity in the Church. We are very apt to think of disunity in terms of being unfortunate—but read Dom Maurus' deeper analysis as he writes: "The Re-union Movement is no new thing; ever since the schism between East and West during the Middle Ages, and more still since the Reformation in the 16th Century, the best minds and hearts of Christendom have been torn by *the rents of Christ's seamless robe*—this disunity in His Body." How better can we describe dis-unity than as "the rents in Christ's seamless robe?"

Secondly, we are very much apt to regard any and every effort towards any and every sort of unity as being necessarily a good and desirable thing. Are we sure about this? Dom Maurus writes: "...in the face of the growing and hostile secularism of our times, this movement towards re-union has become the activity, not of a few especially pious and far-sighted men, but of all. *This has not been wholly good.* Fear of secularism is not a good motive; fear is an emotion whose reactions are never to be trusted. The hindrance that dis-unity

causes to missionary work among the non-Christians, both at home and abroad; the scandal that it causes to Christians and non-Christians—these are better motives, but still secondary." (May we interject here that on nearly every occasion on which we have heard any discussion of unity, these two motives have been given primacy of place) "The real and primary motive is simply the prayer of our Lord '...that they may all be one, as We are One.' (John 17:22) What the world may think of the Church is that world's business and often its loss, and the Church's loss to... 'for it must needs be that offences come; but woe to that man by whom the offence cometh.' The conversion of the world to Christ is, though vitally important, a secondary aim of re-union. *The Will of God in this matter is primary, and that alone. (God) wills that we should have the closest possible union with one another in the Holy Trinity, without the loss of our identity as persons.*"

Thus far Dom Maurus has led our thinking in terms of what is disunity and why seeking unity is vitally important. Now he leads us further into the consideration of what should constitute unity. This "closest possible union with one another in the Holy Trinity, without the loss of our identity as persons," he writes, "involves a unity of belief and all that entails—a common Ministry, common Sacraments, *not a mere open minded acceptance of them*, but acceptance because *we believe the same things about them.* We must never forget that we are dealing with a religious matter, not a question of politics or business procedure. We cannot juggle with the eternal Truth of God; we cannot compromise on 'the faith once delivered to the saints.' If the Sacraments of the Church are accepted by Protestants

as a concession to Churchmen, *they are not being accepted at all, they are not being believed in.* If the Apostolic Ministry is accepted as a well-trying and efficient form of Church government—it has been well-trying, but never found more efficient than any other form of administration—it is not the Apostolic Ministry which is accepted, but a form of Church government.” It seems that here we have a very good answer to those who would urge compromise of principles and the making of concessions as a necessary part of the seeking for unity.

Dom Maurus now proceeds to set forth his thoughts on the parties to re-union—the Protestants and ourselves—and doubtless many of us will find his approach at once challenging and refreshing, as well as eminently practical. He warns us to be very wary and very humble—“Wary that we do not give away anything entrusted to us by God and which is, therefore, not ours to give.” We must also be humble, for while we admit that “we hold all the fulness of the Faith, we have not lived it; *we must acknowledge that it is our poor showing of Christ in us which hides Him from our brethren.*” Quoting from St. Matthew 8:11 “Many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness...” Dom Maurus warns us to be careful lest “that prophecy does not come true of us of the New Israel.”

Concerning the Protestants, the author continues: “Sanctity is a whole-hearted, unswerving and exclusive adherence to God, and there are many Protestants who are holier than we. Their Ministry is not Apostolic, it is incomplete. But God has used it to bring many of them to a high degree of sanctity. We, of our riches, have given God much (or

little), but they have cast in all they had. They are not full members of the Church, though in a sense they are members by Baptism and by desiring to be members of whatever visible Body is the Will of God for them, though, sadly enough, they have not seen the Body; but they are by no means second-class citizens of the kingdom of God. It is our duty to show them and draw them in to possess far greater riches which they can receive from and give back to God.”

Dom Maurus draws your attention to the fact that the need for unity is in the very nature of the Church. He quotes five metaphors of the New Testament as being descriptive of the relationship of the Lord Christ to His Church:

- 1 *The foundation and the building.*
- 2 *The Bridegroom and the Bride.*
- 3 *The Shepherd and the Sheep.*
- 4 *The Vine and the branches.*
- 5 *The Head and the Body.*

“All these have one thing in common; the two elements joined together are complete in union, but incomplete apart. Christ is incomplete without His Body; and He is torn and rent in His Body today. This is the urgency—but let us be cautious *and remember that it is God’s work we are doing*, or, rather, His work we pray He will do through us. Let us not try to guide the hand of God or impatiently jog his elbow. *It must be done His way.*”

Dom Maurus gives a warning that all would do well to heed. He tells us that “a premature union would be fatal. It would be incomplete, a union, not a unity. The present neglect of theology, the love of expedients and the contempt of ideas is only a temporary phase in our history. Although she may be neglected now, theology will rise again from her sleep. *Christ has always been a touchstone and a stumblingblock, ‘I came*

Russell Benner
429 W. High St.
Elkhart, Indiana

not to send peace, but a sword.' He will always be a sword of division to those who do not accept him fully and that he implies—Himself in our hearts and His teaching and all its implications as revealed by His Church in our intellects."

In conclusion Dom Maurus asks: "Is there anything we ought to be doing, then? Must we just sit passively and wait? No, we can pray. *And praying does not mean telling God what ought to be done and asking Him to do it.* There is only one prayer, of which all other prayers are a part—the prayer of Christ on the Cross." (Editor's Note—The "prayer of Christ on the Cross" does not necessarily mean and ought not be confused with the Seven Last Words. The Prayer on the Cross was more what was *done* on the Cross, rather than what was said from the Cross.) "For our prayer to be real we must enter into this prayer of Calvary, offering our entire selves with Christ of Whom we are members. This offering of ourselves includes everything we do, or say, endure or suffer. This is the Christian sacrifice offered sacramentally in the Eucharist, and mystically by our own wills. This offering of our lives has one practical result as regards Church unity: it sanctifies us, makes us holy and fills us with all virtues, *charity among them—and more than anything else the key to Church unity is charity.* By living the life of Christ, we become like Him."

Defining the "real unity which

cannot be broken even by 'tribulation, or distress, or persecution, or famine, or nakedness, or the sword'," Dom Maurus quotes from St. Augustine's "Epistle to Parthias"—"no one loves the Father unless he loves the Son ... and he who loves the Son ... loves also the members of the Son. And by loving he too becomes a member; through love he enters into the unity of the Body of Christ—and there shall be one Christ loving Himself—for when the members love one another, the Body loves itself."

PARISH NEWS

St. Paul's, LaPorte

The Forth club of St. Paul's, LaPorte, entertained after the confirmation service on the evening of June 15, Tuesday. Four members were in the summer class of confirmands which were accepted, Tuesday night.

The last meeting of the Woman's Auxiliary Spring schedule was held in the Parish House, May 25. Work will be resumed in the fall.

St. James, South Bend

This year St. James has held a 6 week summer session of the Church School in which a special study of the Life of Our Lord was made. The attendance has been good.

On June 14th Father Barnds spoke at the annual meeting of the American Classical League in Oxford, Ohio on "Every day Strategy for the Classics."



THE BEACON

OF THE CHURCH IN NORTHERN INDIANA

OCTOBER 1954



“To spend and be spent
to do God’s will”

THE BEACON

of the Episcopal Church in the Diocese of Northern Indiana

Published six times a year in October, December, February, April, June and August
by the Department of Publicity for the Diocese of Northern Indiana

SUBSCRIPTION PRICE, FIFTY CENTS A YEAR

Entered as second class matter October 1, 1951 at the Post Office at Marion, Indiana,
under the Act of March 3, 1879

Editor: The Rev. Horace L. Varian,
904 North Jefferson Street, Huntington, Indiana

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Peerless Printing Corporation, Marion, Indiana

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1304 South Washington Street, Marion, Indiana
Telephone Marion 2305

Volume X

OCTOBER 1954

Number 1



CLERGY CHANGES

The Bishop announces the following assignments:

THE REV. JAY W. HANDSBURY, formerly priest-in-charge of St. Anne's, Warsaw, is priest-in-charge of Good Shepherd, East Chicago, October 1.

THE REV. GLEN McCUTCHEON, formerly assistant at St. James', South Bend, is now on the staff of St. Luke's, Evanston, Illinois.

THE REV. HORACE L. VARIAN, formerly priest-in-charge of Good Shepherd, East Chicago, is now Vicar of Christ the King, Huntington, and of the Huntington-Gas City Field.

THE COVER

Bishop Mallett is shown in front of St. Thomas' Church, Plymouth at a Diocesan Mite-Box Presentation Service. Proudly holding the Bishop's banner is David Gibson, son of St. Thomas' Senior Warden.

A LOOK AT A "FIRED-UP" DIOCESE!

(The Account of the Bishop of Northern Indiana's First Ten Years)

(The following article was submitted to THE LIVING CHURCH, a National Church Magazine, by Father Sheridan, at their request. Substantial portions of it appear in a recent issue of THE LIVING CHURCH.)

October 25th was the 10th Anniversary of the Consecration of Reginald Mallett as the Bishop of *Northern Indiana*. He has had only two predecessors: The Rt. Rev. John Hazen White and the Rt. Rev. Campbell Gray. On the foundations started by those two men Bishop Mallett has made extraordinary additions.

THE MAN

One priest of his diocese has said of the Bishop, "he is the most exemplary priest I have ever known." A layman spoke of him as one of the "most dedicated souls" he has ever met. There is wide-spread diocesan respect and affection for their chief pastor. In a diocese where (it is said) there are uncommonly hard working priests, Bishop Mallett works harder than them all.

The Bishop is a very natural person, completely approachable. Along with his self-effacement (the Diocesan Council has found it a very hard job to be allowed to raise his salary) Churchpeople find the Bishop immovable on matters of principle. He is quietly an utterly forthright person.

Bishop Mallett is deeply evangelical about the Catholic Faith in its fullness—as the Episcopal Church has received the same—but he loathes preoccupation with ceremonial *for its own sake*. There is a marked modesty about him (he does not take himself at all seriously), but he takes his Episcopal Office with absolute seriousness. Running through his personal and official life is a strong sense of humor. He enjoys it apparently, when sometimes "the laugh is on him."

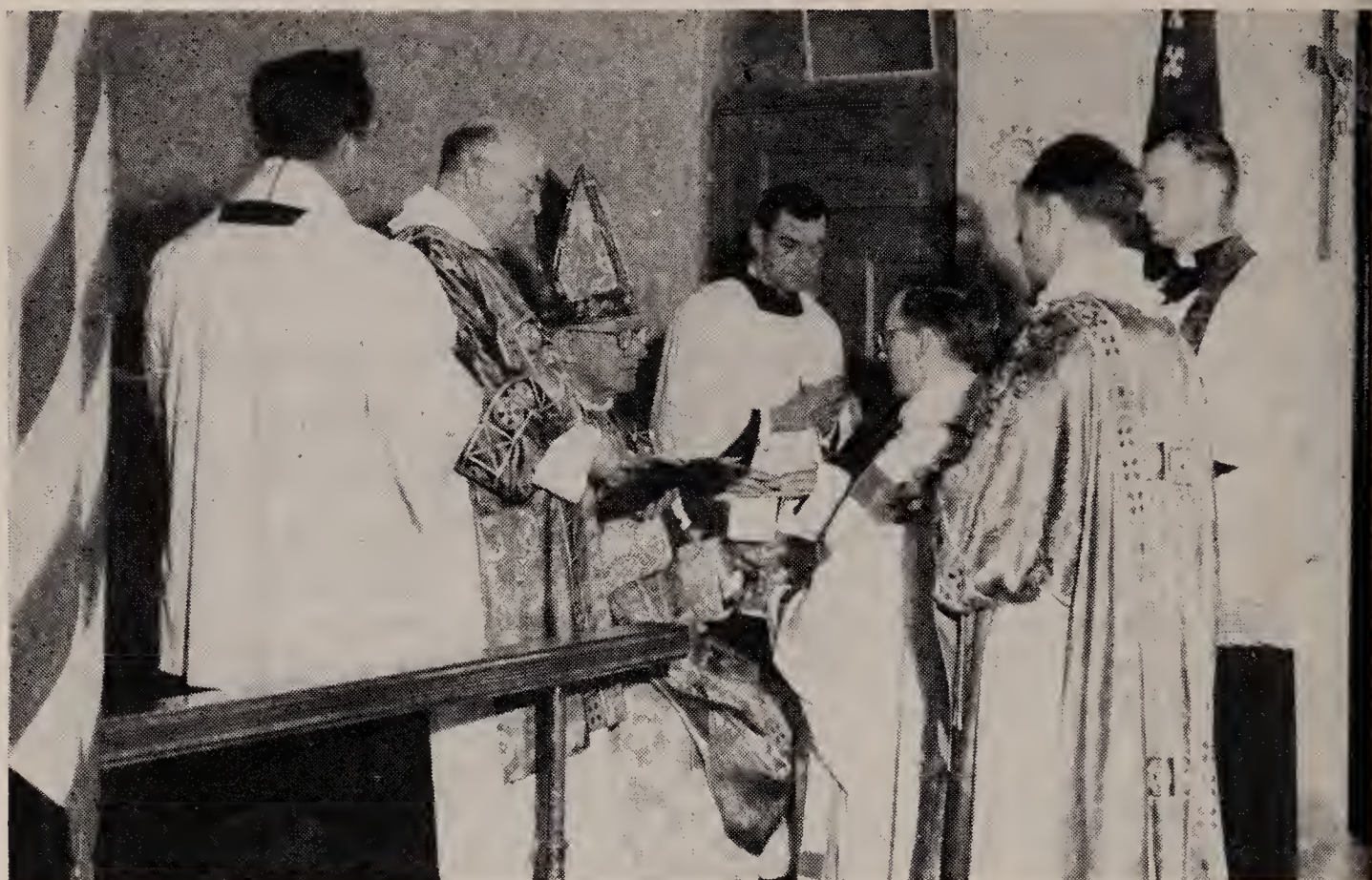
THE FIRST TEN YEARS

When Bishop Mallett was consecrated in South Bend in 1944 (he had been the Rector of Grace and St. Peter's Parish, Baltimore, Maryland, for almost the previous decade) the Diocese of *Northern Indiana* was a discouraged and partly despairing diocese. There were Churchmen who thought that it should be "joined" to the Diocese of *Indianapolis*, as the only solution for its weakness.

The discouragement was understandable. The terrible weakening effects of the Great Depression were still there. World War II had left a serious clergy shortage. There were parishes which had not had resident priests for as long as from one to three years. The illness and consequent death of the devout and much-loved Bishop Campbell Gray had hit the diocese at a tragic time. That year there were 13 priests at work. There are now 28.

Bishop Mallett, as the Chief Pastor, has three "major passions": (1) the "Family Life" of the Diocese, (2) the support of Missions, (3) meeting the National Council's quota—if it is humanly possible.

The "Family Life" of the Diocese is constantly strengthened by the strong sense of personal hospitality, which the Bishop and Mrs. Mallett both have. This comes out in many ways: There is the once-a-year luncheon at the Episcopal Residence for all the clergy and their wives (in honor of the new priests); the bi-monthly instructions for the new clergy at the Bishop's house—and always the overnight hospitality that goes with these fatherly instructions; the inviting of



The Bishop ordains a priest

the whole Diocese-congregation by congregation-to the Summer Chapel at Lake Wawasee for the Sunday Eucharist, swimming and a "pot luck" lunch. There have been days of "open house" at the Episcopal Residence in South Bend especially on the anniversaries of his consecration. Five years ago nearly 700 people came from as far away as 100 miles to wish the Bishop well.

Establishing new missions in Northern Indiana takes more than the usual amount of determination and sacrifice. Except in the big cities near Chicago, such as Hammond and Gary, "Hoo-sierland" is still the land of the "Fundamentalist," the W.C.T.U. and the "Bible Belt." Winona Lake, the largest gathering place for this kind of religion in the United States, is right in the middle of *Northern Indiana*. And the bigotry and evil of the defunct Ku Klux Klan still lives on. Its anti-Catholicism is not dead, and in more than one place our priests have been spit on. The Church grows steadily, although it is against genuine odds.

On the bad side, there are few "traditionally" Episcopal families and no large "reservoir" of the Faithful, and virtually no parish endowments. On the good side, *everyone* in all of this part of Indiana (except Roman Catholics) is looked upon as a potential convert. And in every parish and mission a substantial proportion of the Church people are converts within the last ten years. They represent every Nationality and every economic group. They have literally "fired up" the Diocese by their zeal for their new Faith and by their love for the riches of the sacramental life. The laity are, beyond doubt, the chief treasures of this diocese. More than 3700 have received the Sacrament of Holy Confirmation in the last 10 years.

However vigorous and hard working *Northern Indiana* is, it is still a small diocese (some 9,000 Baptized souls). Money will stretch but so far! And yet in the stretching of the money from the "red side" of the envelope miracles have been wrought. New missions have been started (or old ones given new life) on the aver-

age of one a year. In the small towns this has often meant that a new congregation starts out by purchasing a house, which becomes the combined Church, priest's apartment and parish house. With the aid of the Diocese, the local Episcopalians then start paying off the remaining mortgage. One of the fruits of Bishop Mallett's "passion for Missions" has been the amazing growth of the Church School Children's Lenten Mite Box Offering. In 1944 it was around \$1800. In 1954, 1900 children gave \$4808.32. The Diocese, by a wide margin, leads the whole Church *per capita* in this Children's Lenten Self-Denial offering.

The Bishop's determination to meet

the National Council's quota each year is shared by most of his priests and church people. In 1944 the offering was around \$3500. In 1954 the Diocese will have paid its full share of \$21,000. There was one year when *Northern Indiana* gave 75% of its total mission income to meet the assigned amount. The Reconstruction and Advance Fund was supported generously (more than \$30,000.) and everyone expects that the diocesan share of "The Builders for Christ Fund" will be given.

SOME DIOCESAN HIGHLIGHTS

Any section devoted to "highlights" will, without fail, miss some of the brightest aspects of the Diocese.



The Family Eucharist means a strong Sacramental religion for the future



The Bishop with some of his priests and other Howe Conference faculty

None-the-less, this part attempts to point out a "sampling" of the best kind of news to come from a small, but sturdy, diocese. Every parish church and mission has finished, or is in the midst of finishing, a major program of physical repair. Two new churches have been built: St. Andrew's, Kokomo, and Holy Trinity, South Bend. The latter is the only Hungarian-American congregation in the Episcopal Church. Under the leadership of the Rev. H. G. Kappes, this mission has two beautiful new buildings of brick functional design. They are valued at \$100,000. Fourteen parish churches have been enlarged or beautified and 13 new rectories, or homes for assistant priests, have been acquired. A Diocesan summer center worth more than \$100,-

000, has been given outright to the diocese (it was partly owned before). The center consists of a chapel, a summer residence for the Bishop, a "vacation cottage" for priests and their families. The new Episcopal Residence in South Bend is valued at \$50,000, and is of immense importance to the Family Life of Northern Indiana.

The well-known Howe Military School at Howe, Indiana is owned by the Diocese. It is almost unique among military schools in that it *really* is a practicing *Church* School. Two priests serve as Chaplains. The sacraments are always available and St. James' Chapel stands in the center of everything at school. Howe is about half-way in a \$1,200,000, building programme, which has already seen a

new academic building, swimming pool and \$500,000 worth of new barracks. The famed Culver Military Academy at Culver, Indiana is *in* the Diocese but not *of it!* Annually, approximately 1 out of 5 of its cadets are Episcopalians and there is an Episcopal Chaplaincy to the school, which the Culver authorities support and encourage. Many parishes are actively centers for work with "the Alcoholics Anonymous" and almost every priest works with the A.A.'s.

Among all the spectacular stories of growth in church life in the Diocese, St. John's Parish, Elkhart, could serve as a "Horatio Alger" type of example. When the Rev. Leslie Skerry Olson came to be its Rector a little more than 10 years ago, St. John's was "barely going" with 200 communicants. It now has approximately 1000 communicants, an assistant priest, a \$200,000 Chapel and Parish house, and Father Olsen is the first member of the National Council from this diocese.

THE FUTURE

Bishop Mallett's 10th Anniversary was celebrated by a Solemn Mass of Thanksgiving at St. James' Parish, South Bend on October 25th. In the afternoon, in the same city, several hundred people crowded into the Episcopal Residence to greet him and Mrs. Mallett. A money gift was presented to him by the diocesan clergy. Many lay people sent everything from flowers to jars of homemade jam.

After 10 years the Bishop can look around his jurisdiction and see many things about which to be very grateful. The Apostolic Faith is practiced. Every parish and mission has a priest where there is provision for one, a situation which is almost beyond belief in 1954. The clergy are a strong group, having as their average age

the startlingly young figure of 39. There are, also, 11 native sons currently studying for the priesthood.

Each summer approximately 250 church boys and girls attend the two diocesan camps and conferences at Winamac and Howe Military School. They are considered to be among the best taught and most thoroughly altar-centered young people's groups in the Church. In addition, 12 parishes and missions are cooperating with Indiana University on a programme of adult education known nationally as "the Indiana Plan." This is led by Churchman Dr. Paul Bergevin of the I.U. faculty and he is assisted by another Episcopalian, Prof. Dwight Morris.

The mission property of the Diocese (a survey was completed this month) is conservatively valued at \$486,000, with only 10% of that amount owed. The parishes themselves have this year completed fund drives of \$922,000! This sum is being used for new parish houses and enlarged church buildings.

The constantly growing "Family Eucharist" from Hammond to Marion, means a strong sacramental religion for the future. 1944-1954 has been an important 10 years. The future looks encouraging as the first ten years of Bishop Mallett's Episcopate closes with these words (spoken at his pastoral address during the 56th Annual Council, St. John's Church, Elkhart, Oct. 7th) "In my first address given you in 1944, I summarized the philosophy by which I intended to live and do my work as your Bishop. I am glad to say that I still live by it and can repeat it with determination and vigor: with no personal ambitions and with no personal desires, I am willing to give myself to my work, ('to spend and be spent,' to do God's will)."

A BIOGRAPHICAL NOTE

The Bishop was born in a rectory at Fernbank, Ohio on February 27, 1893. He was graduated from high school in New York City in 1911 and

of a sometime Bishop of the same diocese) and became a canon of Holy Trinity Cathedral in Cleveland, Ohio. Their one son, Reginald, is in the



The Bishop in 1938 when he was Rector of a Baltimore parish. Shown with him are his father (left), the late Rev. James R. Mallett, and son Reginald Mallett, II.

received his A.B. at the University of North Carolina in 1915. Bishop Mallett was trained for the priesthood at General Theological Seminary (the Church largest) in New York.

"Father Mallett" was ordained both deacon and priest in 1918 by the late Bishop of North Carolina, Bishop Cheshire. In this diocese he spent the first five years of his priesthood. In 1924 Father Mallett married Miss Lucy Murchison (the granddaughter

U. S. Army. Our future Bishop was then successively the Rector of parishes in North Carolina, Tennessee and New York.

After nearly ten years as the well known Pastor of Grace and St. Peter's Parish, Baltimore, Maryland, Father Mallett was chosen to be the 3rd Bishop of *Northern Indiana*. He was consecrated as our Rev. Father-in-God on October 25, 1944 in St. James' Parish, South Bend.

THE DIOCESAN FAMILY KEEPS THE BISHOP'S TENTH ANNIVERSARY

Few who attended our beloved Bishop's 10th Anniversary celebration will forget the joyous sense of the "family spirit" of the Diocese, which was so strongly present at St. James' Church, South Bend. Here was our Chief Pastor, our Father-in-God, at the Altar of God: surrounded by his diocesan priests, sustained and enheartened by his faithful people from nearly every congregation in his jurisdiction.

The Solemn Eucharist at 12 noon was, of course, the peak point of it all! "To thank Almighty God and praise Him for every Blessing lavishly bestowed on the Diocese, and its Bishop, for the past ten years"—this was the heart of the whole day. Every other joyful event of the day flowed out of this act of praise, and was given meaning by it.

The "open house" was held all afternoon at the beautiful Episcopal Residence in South Bend (just recently redecorated). There were vases of

flowers in all the downstairs rooms of the Bishop's House. These gifts—from parishes and individuals—spoke quietly of the respect and affection which the Diocesan Family feels for Bishop Mallett. There were many other tokens of love: a gift of money from the priests of *Northern Indiana*; refreshments for the occasion were made by the women of St. James' and Holy Trinity, South Bend, and of St. Paul's Mishawaka; dozens of letters and telegrams of loyalty and congratulations from all over the Diocese; personal presents and jars of homemade jam. Above all, several hundred Churchpeople traveled a total of several thousand miles to come *in person* to show their gratitude.

The 10th Anniversary of our Chief Pastor has come and gone. Those who know what the Bishop has meant to the Church in *Northern Indiana* give thanks for his life and pray that he will have many more years of Grace to come.

TWO PARISHES IN FUND DRIVES

Trinity Church, Fort Wayne, is in the midst of a drive to raise \$300,000 for the erection of a new building to house class-rooms, offices, gymnasium, and auditorium. Trinity Church, Michigan City, is conducting a similar campaign for \$125,000 to renovate the Church building. Both parishes report substantial progress.

The Fort Wayne Church, which now numbers nearly 1,000 Communicants, crowds its large Church School and active week-day program into the present inadequate parish house. The reconstruction plan calls for the removal of two old buildings on the parish property, to make room for a

large new stone structure. The scheme will utilize part of the former parish house which is attached to the Church. The Rector, Father Wood, is assisted in parochial work by Father DeGraff and Miss Mary Elizabeth Hyde, the full-time Director of Religious Education.

In Michigan City, Trinity Church plans an extensive remodeling of its Church interior to accommodate its growing congregation and educational program. Situated in downtown Michigan City, the Church has had no extensive repair for many years. Father David J. Reid is Rector of Trinity, and Father Wise his assistant.

Excerpts from the Bishop's Address to the 56th Annual Council of the Diocese October 6, 1954

The growth in the spiritual life and devotion to the Church is evident in every parish and mission. It is apparent everywhere that families are worshipping together more and more with real Godly insight. As I have done in the past so now I hold out to you the family idea for our Diocese, brethren, working and worshipping and dwelling together in unity. What has been done in the Diocese of Northern Indiana reflects the devotion of spiritually-minded lay people, generous both of their time and money, stimulated and encouraged by priests equally devoted and generous. Nothing can deter us from obtaining the heritage which belongs to us in our branch of the Church, the One, Holy, Catholic and Apostolic Church. As you do your part, so I will endeavor more and more to do mine.

I am deeply touched by every evidence of loyalty to our Apostolic heritage, and to the Episcopate. We cannot make the test of catholicity a loyalty to flim-flam, to inconsequential ritual or to individualistic practice, and disregard the fundamental catholic principles of faith, worship, discipline, and in all a loyalty to the Episcopate. We are an Episcopal Church, we are THE Episcopal Church. If we ever forego our loyalty to that ideal we are no longer as Episcopal Church in practice, and we would deserve to lose our heritage. A congregational loyalty makes a congregational Church.

* * *

You will be interested in a few statistics which have been gathered: Confirmations during my first year as your Bishop numbered 271; Confirmations this year will exceed 500.

In the decade I have held 339 Confirmation services, 12 of which have been at the Bishop's Summer Chapel, Wawasee, and 23 of which have been held in the Bishop's Oratory at South Bend. I have confirmed 3725 persons.

At the present time the value of the mission property, free of mortgage indebtedness, held by the Trustees of the Diocese in the name of the Diocese, is placed at \$468,409; this includes the recent appraisal of the Wawasee property of \$97,000.

Our minds turn naturally from our own work to our position in the National Church and our position in the Anglican Communion in the world. If this Council passes the budget as proposed by the Bishop and Council it will amount to \$21,337 for the Missions budget of the National Church, and \$20,917 for ourselves. I am always happy to follow the lead of the Diocese, but never more so than when they are generous in their relationship to needs outside our Diocese.

* * *

The Anglican Congress met under the leadership of the Archbishop of Canterbury and our Presiding Bishop at Minneapolis, August 4th to August 13th. Northern Indiana was represented officially by your Bishop, Father Murphy, President of the Standing Committee, and Colonel Bouton, of Howe. The opening service was an impressive event and the daily services of Holy Communion gave us the unique experience of sharing the rite of a different "branch" of our Church of forty million people. The count of the Congress of the "official" delegates was as follows: 201 Bishops; 242 Priests; 149 laymen and 65

women, for a total of 657. These delegates came from the States, England, Wales, Ireland, Scotland, Canada, India, Pakistan, Burma, Ceylon, Australia, New Zealand, South Africa, the West Indies, Japan, West Africa, and other provinces of the Anglican Communion.

What did we do? We heard distinguished men and women read papers on various subjects. We then went into group meetings for discussion of the topics and turned our "findings" over to an editorial committee who whipped them into shape for reference to the Congress for corrections, additions or deletions. Later, the reports were combined in a final report by the Editorial Committee to the Congress and adopted as expressing the views of the Congress. The purposes of the Congress were quite simple and clear—to bring together in common worship and prayer representatives of our world-wide Communion, to seek God's guidance therein, to establish and strengthen our fellowship, and to come to know, a little more deeply, our mind and will under the call of God. The financial share and cost to Northern Indiana was met by an advance from the Christ the King offering for 1954. It will be taken in every parish and mission on October 31st, and I am sure it will be a generous one and will meet our need.

* * *

As a matter of record I wish to state that I have fulfilled all the canonical requirements of my office, so far as I know. I have visited every Parish and Mission more than once, in some cases many times. I have met with vestries, I have confirmed and ordained; I have instituted the Rev. Richard Cooper as rector of St. Andrew's, Kokomo, and the Rev. Eugene O. Douglass as rector of St. Paul's, Hammond; I have supervised Postu-

lant and Candidates painstakingly; I have celebrated the Holy Communion publicly and privately; I have preached. I have examined records; I have kept a record of my official acts. I have omitted doing nothing, regardless of the cost of effort or energy, to be a faithful Chief Shepherd to the Diocesan family, both clerical and lay. In general I have followed the pattern of the routine of other years' work, with an especial interest in the educational work, especially in the Howe and Winamac Conferences and the adult program. I have taken part in various community activities of several cities.

As President of the Board of Trustees of Howe Military School I have attended and conducted meetings in their general program and in the special money raising campaign. As Superior General of the Confraternity of the Blessed Sacrament I have attended meetings in Dallas, Texas; Utica, N. Y. and Providence, R. I. As Vice President of Nashotah House I have attended meetings and presided at the Graduation exercises at Nashotah House. As Episcopal Visitor of the Order of St. Benedict, I have visited St. Gregory's officially several times. I visited our candidates at Nashotah House and Seabury Western, and also visited the General Theological Seminary.

I attended the Institution of Bishop Burrill of Chicago, and took part in the consecration of Bishop Harte, the Suffragan of Dallas. I made an unofficial visit to Spain, and had conferences with the clergy and members of the Reformed Church there, having been introduced by the Archbishop of Armagh and carrying letters of Commendation from the Archbishop of Canterbury I later reported my findings (about which nothing can be said publicly as the Church there is persecuted and underground) to the Presiding Bishop and the Archbishop

of Canterbury at the Anglican Congress. This visit to Spain was followed by a vacation in Italy.

I attended the Anglo-Catholic world Congress in Chicago, the Anglican Congress in Minneapolis, and the "little" Anglican Congress at Milwaukee. I attended the meeting of the Provincial Synod at Grand Rapids. I was in residence at Lake Wawasee and conducted services in All Saints' Chapel in the summer, and after each Sunday Eucharist Mrs. Mallett and I were hosts to the hundreds of visitors who came. Every parish and mission was invited for a special day there.

* * *

I cannot leave this subject without a remark on the spiritual benefits derived by those who participated in the Anglo-Catholic Congress at Chicago in August which was attended by large numbers of Bishops, Priests, and Lay people. We still go forward as a Church when we realize that the religion which we teach and for which we stand, unashamed to call it by its Catholic name, is not something peculiar to Northern Indiana, but a basic something that it a growing force in the Episcopal Church throughout the world..

* * *

Much concern, as well as interest, has been expressed by our people over the change of meeting place of the General Convention from Texas to Hawaii. The meeting will be held next September—nearly a year from now—but we elect our delegates at this Council. I would like to propose a simple, Christian and democratic solution as to what our responsibility is in this matter. It is that we elect our delegates in the normal way, without any expression from them when nominated as to whether they can afford the time or the money to go;

and then leave the matter as to how their expenses are met to be decided when we learn more about the details—the cost and method of transportation and the proposed entertainment that will be given us.

* * *

In 1951, the Diocese of Northern Indiana stood next to the lowest place in salaries paid to clergymen, based on a consideration of our median of \$2700. More recent figures indicate that we have climbed to a medial salary of \$3380 (a gain of \$680) or halfway in the chart of 74 Dioceses. This does not come anywhere near the cost of living index, but does indicate that our Vestries are becoming aware of the problem, and I am sure more and more of our Vestrymen will make the matter of the salary of their priest a subject for adequate action on their part.

* * *

Howe Military School is the only institution of the Episcopal Church in the State of Indiana. It has an honorable record both for educational standards and for Church teaching. It is really the property of the Diocese of Northern Indiana although the role it plays is of assistance to the Diocese rather than receiving assistance from the Diocese; It has provided Confirmants for the Church for many years. You will hear in the Convention today a report from Colonel Bouton. I speak to him on your behalf as well as for myself to tell him that we are as proud of him as we are of Howe, for we know that its present success is due entirely to the Christian leadership he has given. The expansion Program at Howe during my Episcopage will result in \$1,200,000 having been spent. Colonel Bouton will tell you of our plans for the future.

ANNUAL COUNCIL MEETS IN ELKHART

Meeting in the new Parish Hall of St. John's Church, Elkhart, on October 6, the fifty-sixth Annual Council of the Diocese passed a near-record Missions budget, elected deputies to the next General Convention, and heard a notable address by Bishop Mallett as he rounded out ten years as Diocesan. Earlier that morning a Requiem was said for the first two Bishops of Northern Indiana, Bishops White and Gray. The Conciliar Eucharist was celebrated by the Bishop at 9 a.m.

Budgets and Properties

The Council, which is composed of all the clergy of the Diocese and elected delegates from every parish and mission, passed without change the proposed Missions budget for 1955, totalling \$42,254.00. Of this total, slightly more than half goes to the National Church, and the balance of \$20,917 is used for Missions work in the Diocese and for departments of the Bishop and Council. Also passed was a \$15,750 Diocesan budget for 1955, which provides the Bishop's salary and the expenses of the Diocesan officers. By unanimous vote, the Council raised the Bishop's salary by \$500 a year.

Reporting for the Trustees, Mr. Charles M. Boynton, the Chancellor of the Diocese, announced that all Missions property had been appraised during the past year. The evaluation of the property was carried out under the direction of the Diocesan Treasurer, Mr. B. K. Patterson, and shows a total valuation of \$433,350. Including cash and securities, the net worth of Diocesan assets is \$386,409.

Elections

Four clerical and four lay deputies were elected to represent the Diocese at the General Convention which will

be held in 1955 in Honolulu. Those elected were Fathers Olsen, Wood, Murphy, and Kappes, and Messrs. Franklin Miles, Fritz Alexander, Charles M. Boynton, and Col. B. B. Bouton. Alternates are Fathers Wells, Sheridan, Barnds, and Cooper; and Messrs. Paul King, Arch Riggs, Milton Latta, and Dr. Kenneth Kintner. The Standing Committee of the Diocese, elected after three ballots, consists of Fathers Olsen, Wood, David J. Reid, Murphy, and Sheridan. The priests and laymen elected to the Bishop and Council are Fathers Royster, Murphy, and Barnds, and Mr. Rupert Esser, Col. Bouton, and Dr. Kintner. Along with the other twelve members who are serving three-year terms, these priests and laymen will be assigned by the Bishop to various departments. The Bishop and Council carries on the work of the Annual Council during the year, while the Standing Committee acts as a Council of Advice for the Bishop and serves as the Ecclesiastical Authority of the Diocese in the absence of the Bishop. Others elected by the Council were: Secretary, Father Varian; Chancellor, the Hon. Charles M. Boynton; Treasurer, Mr. B. K. Patterson; Missions Treasurer, Mr. William Curtis; Trustee, Mr. Jasper Burt.

Debate on Honolulu

After vigorous debate, the Council tabled two resolutions, one apposing and one approving the selection by the Presiding Bishop of Honolulu as the site for the next General Convention. Bishop Mallett explained the background of the choice, noting that Houston, Texas, though originally selected, was dropped when it became uncertain that the Convention could meet there without segregation of races.

(Continued on page 14)

Howe Dormitories To Be Dedicated

Two new dormitories, representing the second phase of a \$1,250,000 building program at Howe Military School, were dedicated on Saturday, October 30. An outdoor procession from St. James' Chapel to the new buildings highlighted the ceremonies. Already in use, the buildings are functional in design, and eventually will enable the School to accommodate a slightly larger student body.

A new Academic building and an indoor swimming pool, which is attached to the gymnasium building, have been completed and are in use.

Colonel B. B. Bouton is Superintendent of the School, and Bishop Mallett is President of the Board of Trustees. Father Murphy is Chaplain to the more than two hundred students who come from every part of the country, and Father Jennings is Assistant Chaplain.

Floods Fail to Slow Deanery Meetings

Michigan City, Kokomo, and Elkhart were hosts to the three Woman's Auxiliary Deanery Meetings on October 12, 13, and 14. Floods and closed highways cut attendance only slightly.

Theme of the meetings was "Your services are needed," and at each session Bishop Mallett addressed the representatives, using the theme as his subject. Later in the day, a Panel Discussion on the subject of Personnel was led by Father Barnds of South Bend. Serving on the Panel with him for the three days was Miss Mary Frances Bemont, Diocesan Advisor in Religious Education, and Sister Faith of the Sisters of the Holy Nativity.

Fathers Royster, Claudius, and Varian joined the Panel on the day the meeting was held in their areas, as did Mrs. William Fritz, Mrs. Robert Happ, and Mrs. Michael Brunswick. Treating the theme, Personnel, from the standpoint of Vocations, the Panel explored the many openings in the life of the Church for trained workers. Priesthood, the Religious Life, Christian Education, and Missionary personnel were among the areas discussed.

At Kokomo and Elkhart, delegates saw new buildings which had been completed during the last year. The new Church in Kokomo was the scene of the Holy Eucharist which opened the meeting, and at Elkhart, the recently completed parish hall housed the business meeting.

New Deanery Presidents were elected: Mrs. R. Denny in the Calumet Deanery, Mrs. Paul Anderson in the Fort Wayne Deanery, and Mrs. Robert Moore in the South Bend Deanery. Outgoing presidents, who have served a term of two years, are: Mrs. Carl Bauer, Mrs. Louis Gorham, and Mrs. Ralph Curtis.

ANNUAL COUNCIL MEETS

(Continued from page 13)

Other Resolutions

Father Olsen presented a resolution greeting the Bishop on the occasion of his tenth anniversary and expressing the affection and continued support of the entire Diocese. The Chair was taken by Father Murphy, president of the Standing Committee, and the resolution unanimously adopted.

A further resolution, expressing the Council's deep appreciation to St. John's Church for their excellent facilities and planning, was adopted before the Council adjourned late in the afternoon.

ASSESSMENT AND MISSIONARY APPORTIONMENT FOR PARISHES 1955



Parish or Mission	Location	Per-cent	Diocesan Assessment	Missions Apportionment
St. John's	Bristol -----	.32	50.69	135.21
St. Mary's	Delphi -----	.20	31.68	84.51
Good Shepherd	East Chicago -----	2.63	416.59	1,111.28
St. John's	Elkhart -----	11.02	1,745.57	4,656.39
Trinity	Fort Wayne -----	15.45	2,447.28	6,528.24
Christ Church	Gary -----	6.23	986.83	2,632.42
St. Augustine's	Gary -----	1.73	274.03	730.99
St. Paul's	Gas City -----	1.07	169.49	452.12
St. James'	Goshen -----	2.99	473.62	1,263.39
St. Paul's	Hammond -----	5.89	932.98	2,488.76
St. Stephen's	Hobart -----	.99	156.82	418.31
St. Mark's	Howe -----	.68	107.71	287.33
St. Andrew's	Kokomo -----	4.35	689.04	1,838.05
St. Paul's	LaPorte -----	3.83	606.67	1,618.34
Trinity	Logansport -----	3.21	508.46	1,356.35
Gethsemane	Marion -----	3.39	536.98	1,432.42
Trinity	Michigan City -----	10.32	1,634.68	4,360.61
St. Paul's	Mishawaka -----	4.51	714.38	1,905.66
Trinity	Peru -----	2.79	441.94	1,178.89
St. Thomas'	Plymouth -----	3.69	584.50	1,559.17
St. James'	South Bend -----	11.28	1,786.75	4,766.25
Holy Trinity	South Bend -----	1.42	224.93	600.00
St. Andrew's	Valparaiso -----	2.01	318.38	849.31
Holy Family	Angola -----			
St. Luke's	Hartford City -----			
Christ the King	Huntington -----		no amount assigned	
St. Anne's	Warsaw -----			
All Saints	Wawasee -----			
		100.00	15,840.00	42,254.00

